

A Treatie of the
Churche, conteining a true
discourse, to knowe the true
Church by, and to discerne it from
the Romish Church, and all o-
ther false assemblies, or
counterfet congrega-
tions.

Written by M. Bertrande
de Loque of Dolphinee, and de-
dicated vnto my Lord the Vi-
count of Turenne.

And faithfully translated out of
French into English, by T. W.

Imprinted at London, for
Richard Langton, dwelling in
Swythins Lane : and there
they are to be solde.

1581.



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To

¶ *To the most noble Lorde,*
 my Lorde Henry de la Tour, Vi-
 count of Turenne, Countie of Monfort,
 Baron of Mongacon, Oliergues,
 Bonsolz, Fey, Seruissac, Croc, &c.
 Captaine of five hundred men at
 armes of the kings armies.



Y Lord, Lactantius hath
 very properly and fitly cal-
 led the Church, the foun-
 taine of trueth, the house
 and dwelling place of faith,
 & the temple of God, ad-
 ioyning withall, that if

*Lactan. lib. 4.
 de vera sapi-
 ent. Cap. 30.*

there bee any whiche entreth not into this
 Temple : or if there be any that goe out therof,
 hee is shut out from the hope of life, and from
 eternall saluation. For euen as in the time
 of the vniuersall flood, none coulde bee saued,
 which were out of Noe his Arke : so with-
 out the Church, there is neither hope, nor
 faith, nor grace, nor saluation. Whiche
 thing also, the Apostle Saint Paule did verie
 well declare and meane, when beeing pur-
 posed to excommunicate some, and to caste

*Genesis. 7. 20
 23.*

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2. Cor. 5. 3. 5. them out of the Church, hee saide, hee muste
1. Tim. 1. 20 deliuer them vnto Satan. For as Iesus Christe
reigneth in the Church: so Satan reigneth
without the same: and as they which are in
the Church, hauing Iesus Christ for their head
are in very good state & blessed; so they which
are out of the Church, hauing the Diuell for
thejr head, cannot but be wicked and accursed.
And therefore it is said, both in *Isaiah* & in *Ioel*,
Isaiah. 46. 13 That in Sion and in Ierusalem there shalbe sal-
Ioel. 2. 32. uation. There being meant by Syon and Ieru-
salem the Church of God: as also by the worde
heauē there is meant the same thing in the A-
pocalips, when S Iohn saith, I hearde a great &
Reue. 12. 10. lowd voice, saying, Nowe is saluation in hea-
uen. On the other side wee reade, that when
God declareth, that hee will vtterly roote out
some, from the heauenly life, hee denounceth
against them and threatneth: That they shal
Ezech. 13. 9 not be in the councell & assemblie of his peo-
ple, neither written in the role of his seruants.
And Dauid very well knew and felt this, when
sometimes being in exile, all griefes and aduer-
sities, were vnto him tollerable, and as a man
would say easie to beare, excepting this, that
hee was deprived of, and wanted the solempne
assemblies, wherein men made publike decla-
ration

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ration and protestation, of Gods religion and seruice. Wherefore bewailing his condition, because hee was excluded from the visible Church, hee being also shut out from access or comming to the Tabernacle, by the crueltie and tyrannie of his enimies, hee cried out earnestly, and said, O Lord of hostes how amiable are thy Tabernacles? My soule longeth yea & fainteth, for the Courts of the Lord, for my heart and my fleshe leape for ioy in the liuing God. And a little after, Blessed are they which dwel in thy house, they will euer praise thee.

*Psalm 84, 1,
2.4.10.*

For a day in thy courtes is better, then a thousand other where, I had rather bee a doorekeeper in the house of my God, then to dwell in the Tabernacles of the wicked: For thereby he hath declared that the conditiō of those men, which bestowe their life (yea although it were but a day long) in the seruice of God, in the midst of the Church, and among faithful people, is farre more blessed then theirs, who lyue (though it were neuer so long) out of Gods house, and in the midst of those, out of whose companie, their religion is banished. To which purpose also belongeth that, which the same Prophete singeth an other Psalme. One thing haue I desired of the Lorde, that I will

Psalm. 27.4.

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Psal. 106. 45

*Heb. 11. 24.
25.*

require, even that I may dwell in the house of Lorde all the dayes of my life, to beholde the beautie of the Lorde, and to visit his Temple. And againe when hee saith, Remember, or haue mercie on mee O Lorde, with the fauour and good will of the people, and visite mee with thy saluation. That I may see the good things of thy chosen ones, & reioyce in the ioy of thy people, and glory with thine inheritance. And for this very cause and occasion, the Apostle to the Hebrewes commendeth and praiseth Moses. when he saith: That by faith, hee being com to age, refused to be called the sonne of Pharaoh his daughter: chosing rather to suffer aduersitie with the people of G O D, then to inioy the pleasures of sinne, for a short season.

Wherefore if wee woulde, that G O D shoulde gouerne vs by his holy spirite, (to the ende to make vs inioy and possesse his spirituall & heauenly good things, which he gyueth not but vnto his children alone, the members of Iesus Christe his sonne) and by consequent, if wee woulde be saued and made blessed, wee ought to hold and keepe our selues, firme, sure, and well stayed in the Church, so that there
bee

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bee no force of tyrants, no violence of stormes
and tempestes, no persecution of enimies, no
promises, no threatnings, nor (to be short) any
thing els, which may turne vs away, or cause vs
to separate our selues from it.

But in the meane while wee see, what
controuersie and disputation, there is at this
day amongst men, touching the point or mat-
ter of the Church, that beeing true whiche
Lactantius saith: to wit, That euery compa-
ny of Heretikes supposeth, that they are true
Christians, and their Church is the Catho-
like Church: as wee knowe that Parmenia-
nus the Donatist saide: That there was not
a Church, but amongst his sorte and com-
panie: insomuch that sundrie in this age suf-
fer them selues too droppe away and bee de-
ceiued by the feigned name and visardlyke ti-
tle of the Church, abiding hardened in their
superstitions, and blinded in their errours, ma-
king no accounte, of Saint Augustine his
aduertisements and counsell, who speaketh
thus.

*Lact. de vera
sapient. ca. 10.*

*August. ad
Catechin.
cap. 20.*

This Catholike Church is our true mother,
yea shee is our faithfull and chaste mother,
decked within, with the dignitie and worthi-
nesse of her husbände, and not coloured

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or painted without, with lying and falshood: and afterwarde hee addeth: Let vs looke well to our selues, that the strange and false name of the Church turne vs not away from this mother of ours, and that the outward shewe, or borrowed bare title of the Church doe not deceiue vs.

There are some others, who remaine astonished as it were, and doubtfull, not knowing to which parte to turne, neither on which side to set themselves in order, seeing the Romishe Church armed with great force and authority, mainteined and vpholden by great personages, clothed with diuers ornāmets, outward apparell, and folowed of the greatest number: On the other side, beholding the reformed Church feeble and weake in outward shewe, made and standing for the most parte, of the smalest and basest according to the worlde, simple in deckinges and ceremonies, and folowed of verie fewe people.

But the doctrine of the trueth (which is our principall light, and chiefe guide) giueth vs a good remedie and aide in this difficultie, shewing vs that the true Church, ought to be discerned frō the false, by her own right and true markes. which are the pure preaching of the worde,

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words, and the true and right vse of the Sacra-
ments, and not the great number of people, nor
poinpes, nor outwarde ceremonies, inuented
and deuised by men themselues,

You (my Lorde) haue sometimes seene
what trouble & combats the very visard, bare
name, & shining shew, of the Romish Church
hath brought, to some mens consciences and
spirites, and that not onely amongst the ru-
dest and ignorant sort , but euen in the rancke
and order of those, which made profession and
tooke vpon them to teache others : yea so
far it hath carried them, that by reason there
was not in them a full resolutenesse, they knew
not of what companie they shoulde bee,

Notwithstanding as touching your selfe. after
that God had honoured you with his knowe-
ledge, and called you into his Church, that
you mighte bee comprehended within the
sheepefolde of Iesus Christe his sonne, ha-
uing almost made open profession of his Go-
spell, and cast away the beastes marke, whatso-
euer shaking and staggering you perceiued in
diuers others, you notwithstanding haue al-
wayes continued, through Gods grace, groun-
ding and setting your selfe vpon his assured
and inuincible words. And in deede, by
what

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what force and strength coulde the backe fly-
dings of some, and the Sophisticall disputati-
ons of other some, astonishe your faith, or
beate downe your constancie, so well main-
tained and vpholden by the holy Ghoste? How
coulde these assaultes cracke your courage,
or change and make colde your zeale, so hotte
in the seruice of God? Certainly, this is
a great matter that all the worlde hath an eye
vpon you, wondring at, and louing, the great
and singuler affection which you beare, to the
aduauncement of Gods true religion and ser-
uice.

But the question is nowe, to continue in well
doing, and to proceed dayly from good to bet-
ter. For this is nothing to beginne wel, except
a man perseuere and continue euen to the end.
And wee knowe what Iesus Christe saith, to
wit, That hee which putteth his hande to the
plough, and looketh backe, is not apt to the
kingdome of God. And Saint Paule. If any
man)saith hee)strive for a maisterie, he is not
crowned, except hee strive as hee ought to
doe.

Luke. 9. 62.
2. Tim. 2. 5.

There are some which say, that this is
enough, for a man to haue some testimonie
in his conscience, that hee belongeth to God,
albeit

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albeit hee make not, any declaration or profession of his religion. But by the testimonies heere aboue marked, and put downe, it is easie for vs to gather what neede wee haue, to range and bring our selues into the true Church, that wee may therein liue Christianlie in the seruice of God, seeing that any where els there is neither life nor light. And also what assurance can they haue of their saluation, whiche liue in this world as dogs and swine, folowing the traine and steppes of Sardanapalus, or of Epicurnus, to eate and drinke, to laugh and reioyce, to play and to giue themselves to pleasure without thinking any whit at all of God, or remembring any religion? Wherefore my Lorde, euen as you haue well and blessedly begunne, hauing had right knowledge to discern, betweene the true and false Church: so it yet resteth, that you perseuer and continue, yea that yet you proceede and passe some what further, to range and bring into order all your house in the feare of God, that it may be vnto him a holy and chaste Church: in the middest whereof hee may take pleasure to dwell, that thereby hee may blesse you, and make you to prosper.

You

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Haggai. I. 4. You know with what ardencie and zeale, the Prophet Haggai reprooued the Iewes of his time, lately returned out of Babylon, because they builded many houses, for themselves, and did diligently seele and carue them, but they had no regard to build vp the Lordes Temple.

Hag. 2. 3. 22. And wee muste note, that the Prophete, directeth not his speeche onely to the people and Priestes, to mooue them to doe their ducie, for the furtheraunce and setting vp of this building, but also vnto Zerubbabel, the gouernour of Iudah,. Which serueth well to declare, that great Lordes and Magistrates, as well as ministers, and the reste of the people, ought with al their might and power to imploy them selues, for the edification and aduancement of the Church of God.

Rom. 13. 4
Psalme. 82. 1. And thereupon commeth it too passe, that Saint Paule calleth Magistrates, the Ministers and Seruauntes of God, and that in another place, They are called euen Goddes: to wit, not onely in respect of ciuill iudgements, and because they are the tutors, maintainers and defendours, of publike good thinges and the common wealth, but also because the principall parte, of their charge and office is, to serue
God

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God in nourishing and mainteining his seruice, as well outwarde as inwarde, in causing pure doctrine and religion to florish, and in keeping the state of the Church, safe and sound and whole in euery parte. for whiche effect and cause, they are also named in Ilaiah, Nursing fathers, and Nurces of the Church. The

Ilaiah. 49. 23

Apostle writing vnto Timothie, sheweth vs the selfe same matter, when after hee had exhorted them to pray for the kinges, and for all those which are placed in authoritie, he addeth as a fitte reason and verie strong for that purpose; That vnder them wee may leade, a quiet and peaceable life, in all godlinesse and honestie: For thereby hee euidently declareth that the Magistrates office is, to haue care that the people which are committed too them, shoulde liue not onely in honestie and in peace one of them with another, but also in all godlines, and feare of God.

1. Timo. 2. 2.

But if the holy Scripture did not teach vs this, yet wee might in some sorte learne it out of prophane authours, that is to saye, Philosophers and Heathen lawe makers. For among the Philosophers, Aristotle in his Politiques hath saide: That godlinesse and religion are the matters which Magistrates ought

*Aristot. in
Politics.*

to

The Epistle

to esteeme most necessary, for the establishe-
ment of common weales.

*Plato in Epi.
nom.*

And Plato in his Epinomis saith also: That Princes shoulde not at any time bee persua-
ded, that there is any thinge more profitable
and necessarie for mankinde, then that vertue
is, which men call pietie and godlinesse, that is
to say, religion and the seruice of God.

And as concerning lawe makers, wee knowe,
that they hauing to prouide for necessary
things, and to make ordinances and decrees
therefore, haue alwaies giuen the first & most
honourable place, to pietie, or godlinesse, and
the seruice of God. And in deede because
they woulde that their Lawes should bee of
greater authoritie, and better receiued of their
people, as well agreeing with pietie and godly-
nesse, they haue made them beleue that
their Gods were authours thereof. Minos
the Lawemaker of the Cretenses, gaue them to
vnderstande, that hee was Iupiters familiar
friende, and that hee spake often to him, to
the ende the people might beleue that he re-
ceiued from him the lawes which hee establi-
shed amongst them. Zoroastes, gyuing
lawes to the Bactrians and Persians, saide that
hee receaued them from Oromason, whome
they

Minos.

Zoroastes.

Dedicatorie.

they accounted for God and authour of all goodnesse. Trismegistus saide also, that hee had receiued from Mercurius, the lawes which hee gaue to the Egyptians. Carondas the lawmaker amongst the Cathaginenses, referred and ascribed his lawes to Saturnus. Lycurgus the lawemaker of the Lacedemonians referred the lawes which hee gaue to Apollo. Solon and Draco the lawmakers among the Athenians, referred their lawes to Minerua. Xamolxis the lawemaker among the Scythians, ascribed his lawes to Vesta. Numa too the end hee might get authoritie to his lawes amongst the Romans, feigned, that in the night season, hee had great acquaintance, or lay with the goddesse Aegeria.

Wherefore this remaineth resolute, and standeth sure: that Princes and Magistrates, to the end, that they may in good policie and order gouerne their Lordships, and frame the maners of their subiects, ought alwayes to beginne with pietie and the seruice of God, as with the most necessary matter, and as without the which there is no regiment or gouernment in the world, which can long subsist or stand.

And therefore for this cause specially is it, that

Trismegistus

Carondas.

Lycurgus.

Solon & Draco.

Xamolxis.
Numa.

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good kinges, princes, and lordes are praised in the scripture, as Dauid, Iosiah, Hezekiah, amongst kinges : Ioseph and Daniell, amongst the rulers and gouernours of prouinces for kinges; Moses, Iehoshua, & the iudges amongst those, who had the guiding and leading of people which were free.

Wherefore the flatterers of the courte doe uilanously abuse and mocke the very Lordes and Princes, when they blowe this into their eares, that the cause of religion concerneth them nothing at all, and that they ought to be content with this that they haue some care of politike matters committed vnto them, and charge of their domesticall and houtholde affaires, and namely of their Horses, Dogges, Haukes, Foules. &c, for warre, for hunting, hauking, and for their other particuler pleasures, without traouelling and taking any more paine, for all that, or any part thereof, which concerneth the good estate and affaires of Gods Church.

Thankes bee to G O D (my Lorde) that you be far otherwise instructed in that which belongeth to the duetie of Christian lords and magistrates, thā that which the courtiers brabble and prate, not to suffer your selfe to bee distracted

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stracted, neither to goe astray from that, which
the trueth hath once taught you . And I
hope, yea, I hope it very stedfastly, that that
great God who hath put and placed in you so
good seed, will giue it so good an increase, that
hee will be thereby for euer glorified, and that
that true, and not counterfeite profession of
the religion which you haue, wil bring to passe
that you shalbe more and more loued & hono
red of good and honest people, and feared and
reuerenced of the wicked and persecutors .

On mine owne parte, that I might bring
some aide and succour to the faithfull people,
to the end that they might learn by your exam
ple to put a difference betweene the true and
false Church, and by the same meane to resolute
to keepe and stay them selues vpon the true
Church: and that I might also giue some fami
liar and plaine order to all, to knowe on which
side the true Churche is, I haue as diligently
builded, framed and prepared this present dis
course as it was possible for me, wherein I in
treate of the Churche, and all the pointes and
partes thereof, that I thought meete and pur
posed to touch, or could thinke vpon. And ther
in I haue followed the most apt & conuenient
order that I could choose, without confoun

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ding the matters, therein declaring all that, which wee ought to behold and beleue of the Church, touching her estate, forme, guiding, and gouernment. For I shewe therein, what is the true Church: which are her true and infallible markes, which is the true succession and calling of Pastours therein, what is her spreading abroad, increase and continuance, who is the head thereof: howe shee is holy: whether shee may erre: what is her power and authoritie: amongst whom it is: what be the degrees and orders of her guiders: what is her discipline: whether the ministerie be necessary in her: And lastly I speake, of her persecutions and afflictions, in which point I am somewhat more large then in the rest, because I knewe that the present need and occasion required it, to the ende I might confirme and strengthē the faithful peoples cōsciences at this time, in which it seemeth that the Diuell, the enimie of Gods glorie and our saluation, is vnchayned and vntyed, and that all the worlde is kindled with rage and set on fire with furie, and conspired with him furiously to rush vpon the poore Church, setting out and making a shewe against it, of all that that crueltie can deuise. Weerefore I shewe what is the state
and

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ring all the and condition of the Church on earth, & that
cleene of thee hath alwaies had, such a vertue of patience
me, guiding and so great cōstancie and courage in the mid-
rein, where lest of the crosse that tyrants haue rather left
true and of to persecute her, then that shee hath failed
the success and fallen away by their torments : insomuch
what is that she hath abode inuincible and vnconque-
continuan red against the vehemencie and violence, of so
shee is bo many horrible cōbats, as shee was to sustain &
er power endure, and out of all them hath brought a fa-
what be mous victorie, and moste glorious crowne. In
s: what is summe : that the sonne of God hath alwaies
ie benefounde place and passage in the midst of the
her perse worlde, notwithstanding the fires, swordes,
int I am so tormentes, furies, outcries, and horrible scatte-
st, becau rings abroad which were made against him.

occasion : As touching the fruite and profite whiche
confirm a may come of this little labor, I dare not affirme
iencies at any thing thereof, except it bee in respect of
ne Diuell, you my Lorde, For I doubt not but you take
uation, is as much pleasure to heare mee discourse in
he worlde writing vpon this matter of the church, as you
with sui commonly doe, when you heare mee speake,
to rush yo either particularly to your selfe, or publikelie in
and making the execution of my charge and office. And
eltie can yet if you regarde that which is mine, without
is the ts doubt the fruite wil bee none : but if you con-

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sider the argument, and the large laying out of the matters conteined in this present treatie, I assure my selfe, that it will not bee altogether vnprofitable, and that they which shall reade the same, will not repent themselves thereof.

Furthermore, I staying my selfe (my Lord) vpon your accustomed goodnesse, through which you disdain not, or dislike any thing, which commeth from your seruants, offer and dedicate vnto you this little booke, most humbly beseeching you to accept it, and to take it well that it commeth out into light, vnder the inscription of your name, and to receiue it with such gentlenesse and curtesie, as you haue been accustomed to loue vertue, and fauour Christian religion, and those that make profession thereof. For I hope that (if you receiue and take it well, that your name shal procure it more grace and liking, and shall get it more authoritie, and purchase it more fauour, amongst all, because that thinges dedicated to great personages, are better receiued of the lower sort, although the thinges of themselves are oftentimes very base and of small account and value. And also as touching my selfe, I was gladly minded, to declare and shewe by this slender meane, a testimonie of the obedience

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ence which I owe you, and for the singuler & earnest desire which I haue, to do you the most humble and acceptable seruice that I can in the Lorde; whom I beseech with all my hearte, to maintein you (my Lord) & my Lady the Cou-tesse your sister, in his most holy & most worthy keeping, and to preferue you both in a blessed and long life, augmenting and increasing in you dayly more and more, the giftes and graces of his holy spirite, wherewith hee hath so plentifully decked, and liberally enriched you.

From Turenne this xxv. of March,

I 577.

*Your most humble and most obedient
seruant, Bertrand de Loque.*

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A TREATIE OF
the Church, containing a true
discourse, in which a man may cleare-
ly behold and see, what is the nature, forme,
gouvernement, and guiding of the true Church,
together vvith the infallible markes and tokens, by vvhib
a man may know it and discerne the same,
from the Romish Church, and all o-
ther false and counterfeited
congregations.

CAP. I.

*Of the diuers significations, and acceptions of
this word CHURCH, and how the Church
is commonly distinguished.*



EN are accustomed to
saye, that euery woorde,
which may be taken in
many senses, and in di-
uers significatiōs, should
rather bee distinguished
then defined. For a man
can not otherwise rightly declare, the na-
ture, vertue, and disposition of any thing,
vnlesse he be first resolved of the sense and
meaning, in whiche it ought to bee taken.
For as much therfore, as this word, *Church*

A.

is

is of that sort (being a Greeke word, which signifieth an assemblie or congregation, & is taken or deriued from a worde which in that tongue signifieth to call, or to cause to come) it is meete and necessary, that before we giue the difinition thereof, wee declare after howe manye sortes men vse to take it.

Psal. 22. 16. 1 Nowe men sometimes take it, for a companie or assemblie of wicked persons, as *Psalme. 22. 16. The Churche, or the Synagogue of the wicked haue inclosed mee :* and *Psal. 26. 5. I haue hated the Churche of the wicked,* that is to saye, *the companie.* For there is in the Hebrue text two words, which the Greekes haue turned Synagogue and Churche, which doe signifie as muche, as a companie, troupe, or assemblie.

2 Sometimes, it is put for the assemblie of citizens, and burgeses of a towne, in whiche meeting they intreate of the common and ordinarie affaires of the common wealth : and so doth Saint Luke vse it, *Act. 19. 32. Actes. 19. 32. 39.*

3 It is also taken for the place, whether the assemblie is called together, as *Iudeth 6. 16. And they called together*

all the auncients of the citie, and all their youth ranne together, to the Church or assemblie, that is to say, to the place of the congregation or assemblie.

4 Also for the Senate, or consistorie of the Church, that is to say, for the Pastors and Elders of the Church, who are indeede the conductours and guiders thereof: as when Iesus Christ sayth: *Tell the Church*, *Mat. 19. 17.* that is to say (euen as Chrysostome also ex- *Chrysostom.* poundeth it) *the Pastours, leaders and go-* *Hom. 62. vp-* *uernours of the Church*, according where *on Matth.* vnto we see, that Saint Iohn making mention of the consistorie of the Iewes, in which it was sometimes determined, to thrust out of the Synagogue euerie one that would confesse Iesus Christ, hee sayth *Ioh. 9. 22.* generally, that the Iewes made this decree, although it was indeede the Consistorie onely.

5 But in the question or matter of Christian religion, it is taken for the companie and assemblie of faithfull people, which make profession of the true & pure religion of God. Of this Church speaketh S. Paule, when he saith to the Pastors thereof, *Take heede to your selues, and to all the flocke, whereof the holie Ghost hath made you* *Act. 20. 28.*

4 *An excellent discourse of*

Bishops or overseers, to feede the Church of GOD, whiche hee hath purchased with his owne blood. But here wee must obserue certaine distinctions, for euen in this signification, the Church is commonly distinguished into three sortes.

First it is called triumphant, or else militant. The Church triumphant, is the companie of blessed spirites, who hauing gotten victory through Iesus Christ, against their enemies the diuel, the world, the flesh, sinne, death, and hell, triumph at this present, on high in heauen, praising God, and celebrating the glorie of his name, with all ioyfulnesse. We haue a goodly description of this Church in the Reuelation. Cap. 7.

Reue. 7. 9. 10

9. 10.

The Church militant, is the assemblie of all the faithfull people, who as yet on earth fight, vnder the banner or standard of Iesus Christ their head, against the foresaide enemies, whose armours or weapons are set out by S. Paule in the Ephesians. chap. 6. For it is not the Lords will, that so long as we are to walke here belowe, we should bee without afflictions, but hee will haue vs to be continually in the battell, and alwayes troubled and tormented through the malice

Eph. 6. 13.

14. &c.

lice of men, yea so much the more, by howe much we shall earnestly indeuour to serue him in all godlinesse and holinesse, this matter also being alreadie concluded, that by many tribulatiōs we must enter into the kingdome of God. Wherevnto doe appertaine also, the sentences of Iesus Christ and S. Paul. Ioh. 15, 20. Ioh. 16, 2. 2. Tim. 3, 12. But hereafter we will speake more largely of the afflictions of the Church.

Act. 14, 22

Ioh. 15. 20.

16, 2.

2. Tim. 3, 12.

The second distinctiō is, that the Church is called either Catholike, that is to say, vniuersall or generall, being dispersed thoroughout the world, and comprehending vniuersally, all the faithfull and elect people of God: or else particular, whiche is a part of the vniuersall: for wee vse to call them particular Churches or congregations, whiche are limited within a certaine number, and inclosed in certaine places, being, as it is saide before, partes and members of the vniuersall: suche in former time were the Churches of Corinthus, Rome, Ephesus: & such are at this day, the Churches of Fraunce, Germanie, England, Switzerland, and other places, of all which together consisteth the vniuersall, which notwithstanding is but one, as anon we shall see.

The third distinction is: that the Church is sometimes said to be inuisible, and sometimes visible. The inuisible Church is streitly and narrowly considered, and is the verie same which before we called Catholike or vniuersall, comprehending only the faithfull and elect, in whiche number they also are to be accounted, that be alredy dead.

The visible Church is considered more largely, and comprehendeth al them which are called by the preaching of the Gospell, to be of Christes flock. S. Augustine vseth this distinction in his writings. For writing vpon the 64. Psalm, he saith: *that the church which is signified by Ierusalem, tooke beginning from Abell, and Babylon from Caine*; and yet notwithstanding, in his booke of Baptisme, against the Donatistes, chap. 16. taking the Church in a more generall signification, he saith: *that the same which begate, ingendered, and brought foorth Abell, Enoch, Noah, Abraham, and the Prophetes, did also begette, ingender, and bring foorth Caine, Ismaell, Dathan, and others such like.* But wee must more narrowly and deeply search this matter, & declare what it is, which doth properly belong to the Church, as well Catholike and inuisible,

Augustine, in
Psal. 64.

August. Lib. 1
cont. Dona-
tist. cap. 1, 6.

ble, as to the other, which I said was visible. But first of the Catholike and inuisible Church.

CHAP. II.

Of the Catholike and inuisible Church, which indeede is but one, albeit it haue manie particular partes and members.

BY that which hath bin said before, it is an easie matter to gather & make a good & certaine definition of the Church. Wherefore first we say, that the Catholike and inuisible church, is the cōpanie of al faithful people, scattered throughout the whole world, whō God hath chosen to euerlasting life. With this definitiō agreeth that, which may bee gathered out of that whiche Saint Paule saith to the Corinthians, to witte, *that the Church is the companie of all those, 1. Cor. 1. 2. that beeing sanctified through Iesus Christe, and called to bee Saintes, doe call vpon the name of our Lorde Iesus Christe in euerie place*. The Church then is not an house of woode, or of stone, builded by mans hande, but the congregation, commo- naltie, and fellowship of all those, whiche

followe the trueth of faith. Which matter also we may confirme by these reasons following.

Gal. 1. 13.

Act. 9. 14.

First, S. Paul confesseth, *That he persecuted the Church of God: & Ananias saith, that he had authoritie from the high Priestes, to bind all those that called vppon the name of the Lorde, that is to say Christians.* Here we see, that Saint Paule calleth those the Church, whome Ananias nameth Christians, or such as did call vppon the name of the Lord.

Eph. 1. 23.

1. Cor. 12. 27.

Secondarily, the Church is called the bodie of Christe: and the companie of faithfull people, is also called the bodye of Christ, wherevpon it followeth, that the Church is no other thing, but the companie of the faithfull.

Ioh. 10. 16.

Thirdlie, Iesus Christ him selfe calleth the Church a sheepefolde, wherevnto sheepe apperteine and belong, but by sheepe are meant the elect, as appeareth by that which is said. *Math. 25.* The Church then is nothing else, but the sheepefold or congregation of the elect.

Mat. 25. 32.
33.

August. in

Psal. 122.

Fourthly the auncient writers haue so declared it, and set it out. For behold howe Saint Augustine hath spoken therof: *All faith.*

faithfull Christians (saith he) are the Church.

And Chrysostome: *The Church* (saith hee) Homil. 20. de
consisteth not in walles, but in the multitude of expuls. ipsius.
faithfull people. Clemens Alexandrinus, saith Lib. 7. de
 also, *I call the Church not the place or the tem,* stroma.
ple, but the congregation of the elect.

This Church is called Catholike or vni-
 uersall for three reasons. First in confide-
 ration of the place, for it is not tyed, to one
 certaine place, as citie, prouince, or king-
 dome, but is dispersed and scattered abroad
 throughout all the worlde, euen as Iesus
 Christ hath saide, that hee hath receiued all
 power, both in heauen and in earth: and
 as the second Psalme sheweth: that *all na-*
tions and all the endes and coastes of the earth,
are by the Father appoynted to his Sonne, for
his inheritaunce: and therefore also did

Mat. 28. 18,

Psal. 2. 8.

Iesus Christe sende foorth his Disciples
 through out all the worlde to preache
 the Gospell and to minister the sacramen-
 tes. Wherefore Donatus erred, when hee
 went about to tie the Church to a certaine
 corner of Affrica onely. The Romishe Ca-
 tholikes also doe at this day abuse them-
 selues, when they indeuour to tie it to
 Rome alone. For though it were so, that the
 Church of Rome were a true Church-

Mat. 28. 19.

(wherof we will speake in a whole & plaine chapter afterwarde) yet it could not be but a particular Church, & at no hand the vniuersall church, wherof we speak. They also are likewise deceiued, who thinke to chase and banish this Church out of the worlde. For seeing that it is vniuersall, it shall neuer want place, but it shall alwayes bee gathered together, & receiued in some quarter or corner of the earth.

Secondlie, it is called Catholike, in consideration of the persons, for it receiueth and containeth all the faithful, of what estate, sex, or condition soeuer they bee, as S. Paule sheweth, when hee saith, *That there is neither Iewe nor Greeke, bonde nor free, man nor woman, but that all are one in Christe* *Galat. 3. 28.* *Collos. 3. 11.* *Iesus*; And in the Apocalipse, this Church is described and set out in this behalfe, as *Reue. 21. 13.* *a certaine Citie hauing twelue Gates, three on the East side, three on the North side, three on the South side, and three on the West side, And therefore the Iewes are deceiued, when they suppose that the church, ought to bee restrained, to the onely fleshlye race and linage of Abraham.*

Thirdly in consideration of the time, for it shal indure and continue in the world, not

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not as some doe imagine, a hundred or two hundred yeares, a thousande or two thousand yeares onely, but euen as long as the worlde it selfe shall last, as wee will declare more at large, when wee shall speake of the perpetuitie or continuance of the Church.

Furthermore we holde that *this Church* Cantic. 6.8.
is one, euen as it is saide, that there is but one Ioh. 10. 16.
onely Dowe, perfecte, and the onely Daughter 2. Cor. 11. 2.
of her Mother: one sheepefolde: one spouse of Reue. 21. 9.
Christ: one bodie. And indeede this vni- 1. Cor. 12. 13
 tie or onenesse of the Church, doeth not
 consist in a common and bodilie dwelling
 together, nor in certaine outwarde ce-
 remonies, but in a certaine verie spiritu-
 all vnitie, and in an assured consent of
 doctrine and faith. For amongst all
 those, which truely belecue in Christ, there
 is one bodie and one spirit, one hope, one
 Lord, one faith, one baptisme, one GOD
 and father of all, which is aboue all, and in
 all, and through all: and therevppon it is,
 that Saint Paul saith of the whole church, Eph. 4. 4. 5.
That wee are all one in Iesus Christe. All the Gal. 3. 28.
 particular churches then, whiche consent
 in true doctrine, ought to be holden and e-
 stemed, for one onely Church, seeing that
 the

De simplicit.
Prælat,

the Church is but one. Wherevpon Saint Cyprian saide: *There is no more but one onely Church, which is spreade abroad or stretched out farre and wide, as there are manie beames in the Sunne, and yet the light thereof but one: and in a tree there are manie branches or bowes and yet but one bodie, which is stayed upon his owne roote: and from one onely fountaine runne manie riuers, which no whit at all hinder or let that the vnitie or onenesse should not abide in the fountaine.* Now herevpon it followeth, that al Schismatiks (which by factions, sectes, partakinges, doe breake the vnitie of the Church) doe sinne grievously, as also S. Paule declareth the same writing vnto the Corinthians.

1. Cor. 1. 13.
3. 3.

Ioh. 10. 14.

Ioh. 13. 18.

3. Tmo. 2. 19.

We say also that this Church is inuisible, and that there is none but God alone who knoweth the same: & therefore Iesus Christ saith, *That he knoweth his sheepe: and that he knoweth them whome hee hath chosen:* And Saint Paule: *The Lord (saith hee) knoweth those whiche are his:* And as concerning our selues wee beleue it, as wee protest & confesse, in the christiā articles of our beleefe, whē that by outward signes, we cannot point it forth, or marke it out. For albe it we do not many times see & behold the same,

same, yet it ceaseth not for all that to bee,
as it was declared vnto Elijah, when hee
cōplayned that he was alone making pro- 1. Kings 19.
fession of the name of God. No no saith 10.18.

the Lorde vnto him, I haue reserved vnto my Rom. 11.3.4

selfe seauen thousande men whiche haue not
bowed the knee to Baal, But let vs marke

that wee speake of the bodye of the
churche generally, and not of the members

thereof particularly, For there is no doubt,
but that wee may by signes and outwarde

testimonies, profitably iudge of election,
euen as men iudge the tree by the good

fruite, and yet this must bee vnderstoode
singularly and specially when the question

concerneth our selues. For according to the
testimony of S. Peter, We make our calling & 2. Pet. 1.10.

election, firme & sure through good workes.

Moreouer this churche containeth also
many persons, whiche are not yet called

vnto the visible church, euen as our Sau-
our Iesus Christ sheweth in S. Iohn, when he

sayth: Other sheepe I haue also whiche are
not of this folde, them also muste I bring, and Ioh. 10.16.

they shall heare my voyce, and there shall bee
one sheepefolde, and one sheepehearde. And

hereof wee haue an example in Saint
Paul, for when he persecuted the Church

it

it seemed verily, that hee did not appertaine to the Church, being not yet called to be a sheepe, of the visible sheepefolde of Christe. Notwithstanding the Lorde saith vnto Ananias: *Goe thy way to him, for hee is a chosen vessell vnto me, to beare my name before the Gentiles, and Kinges, and the children of Israell:* Which is a matter worthie to be noted, to the end that wee shoulde carefully looke vnto our selues, that we take not vppon vs, to iudge of any man rashly, and before the time.

Act. 9. 15.

CHAP. III.

Of the visible Church, and of the true markes thereof.



The visible Church is the cōpanie of al those, who by the preaching of the Gospell, are called to bee of Christes flocke, as in deede they are supposed to be: amongst whome notwithstanding, manie are not of the number of the Elect, as appeareth by the parable of the seede, whereof Iesus Christ maketh mention, in the 13 chapter of the Gospell according to S. Matthew: and by that which he saith, *that*

that all they which say vnto him, Lord, Lord, Mat. 13. 24.
shall not enter into the kingdom of heauen: Also Mat. 7. 21,
that many are called, but fewe are chosen. Also Mat. 20. 16.
by that Saint Paule saith, that all they whiche Rem. 9. 6,
are of Israell, are not therefore Israell: And S.
John: They went out from amongst vs, but John 2. 19.
they were not of vs: for if they had beene of vs,
they woulde haue continued with vs. We haue
an example hereof in Iudas, as Iesus Christ
him selfe witnesseth the same in Saint Ioh. Ioh. 6. 70. 13
Here then we haue to marke this, that the
outward profession of Christian religion, is
not sufficient to saluation. 18.

Furthermore this Church is known
 by her owne proper markes, which are two,
 verie principall and substantiall. The first
 is the pure preaching of the woorde, with a
 right and common consent thereto. There
 was neuer yet any religion, which was not
 upholden, maintained and pointed out by
 some doctrine. So we see, that the gentiles, haue
 had their seruices, hymnes, songes, & prai-
 ses vnto their Gods: The Iewes haue the
 barke or huske of the lawe, and their owne
 Thalmude: The Turkes haue the Alcoran
 of their Mahumet, and the heretikes also
 boast them selues of the doctrine of the Gos-
 pell, and yet all these are false signes or
 markes

markes. But the true church hath for her first and principall marke, the woorde of GOD purely preached, to the whiche the church consenteth, & conformeth her self, as wee prooue it plainly by these places of Scripture. Iesus Christ saith: *My sheepe heare my voyce, and I knowe them and they follow mee.* And Saint Paule in his Epistle to the Ephesians: *you are (saith he) builded vppon the foundation of the Apostles and Prophetes, Iesus Christe him selfe beeing the chiefe corner stone.* And indeede if this be true (as of necessitie it must needes bee) that by the Scriptures wee are brought to the knowledge of Christ, as Christ him selfe affirmeth: *Search the Scriptures diligently for they are they which beare witnesse of mee:* ought wee not then by the same Scriptures to be guided and lead, to the knowledge of the true and right Church?

This matter the auncient fathers respected, when they taught that the true church ought to shewe and declare it selfe, by the holy scriptures, as Saint Augustine, saying: *There is great disputation betweene vs and the Donatistes, to knowe where the Church is. What is then that wee haue to doe herein? Shal we search it out in our owne wordes, or rather*

Ioh. 10. 27.

Eph. 2. 20.

Ioh. 5. 39.

*Contra Piti-
lia. Cap. 2.*

in the wordes of our Lord Iesus Christe, the
 heade thereof? verily we ought rather to seeke
 for it in the wordes of him that is trueth, and
 knoweth very well his owne bodie. For the Lord
 knoweth them that be his. And againe: I will
 not shew or declare the Church by the doctrine
 of men, but by the worde of God. Also by the
 scriptures (saith he) we haue learned Christ: by
 the scriptures likewise wee haue learned to
 know the Church. Wee haue these scriptures
 common amongst vs, wherefore then doe wee
 not retaine and holde in them, both Christ and
 his Church? And Chrysostome saith: Hee
 that will know whiche is the true Church of
 Christ, by what meane can he knowe it, in suche
 and so great a confusion of outwarde shewe, if it
 be not onely by the Scriptures? Saint Ambrose
 saith also: The true and Catholike Church
 is there, where GOD himselfe appeareth
 and speaketh to his seruantes, by his owne
 worde.

2. Tim. 2. 19.

Cont. Pitili.
cap. 3.

Aug. epist.
166.

Supr. Matth.
exposit. 2.

Hom. 49. cap.
24.

Lib. 2. de Iaco.
cap. 7.

The other marke of the Church is the
 lawfull administration of sacraments. Saint
 Augustine hath sometime sayde, that men
 can not unite or knit themselves together, in
 any religion whatsoever, bee it true or false,
 but by the meanes of some sacramentes or visi-
 ble signes. So the Gentiles had their sacra-

Cont. Faust.
Manich. lib. 9.

cap. 11.

B, ments

Ad inquisit.
Januar. cap. I

ments and sacrifices. The Jewes had Circumcision, and some other outward signes of their religion. But the true Church hath, for the second of her markes, her owne sacraments instituted by Iesus Christe the head thereof, that is to say, baptisme, and the holyc supper. And therevnto must bee referred that which Saint Augustine sayth: *The Lorde hath united or knit together the newe people (that is, the people under the newe Testament) by the sacramentes, which are few in number, easie in obseruation, and very great in signification: to wit, by baptisme, consecrated or administred in the name of the blessed Trinitie, and by the communicating or partaking of his body and of his blood.*

1, Cor. 12, 13

2. Cor. 10. 17

Besides, Saint Paule doeth in like sorte rightly teach vs this, when hee saith, first of baptisme, *that we are all baptised by one spirit into one body* : and afterward of the Supper: *we that are many, are one breade and one body, because we al are partakers of one and the selfe same breade* : meaning thereby that these two sacramentes, are in suche sorte the two common signes of the Church, that by the same we are visibly gathered together, into the house of God, that we may there be accounted in the number of his housholde

servants, and contained in the vnitie of the body of the Church, withall the faithfull, and by consequent drawne, taken and separated from all other people & prophane nations.

CHAP. IIII.

Whether these true markes of the Church are to be found amongst the Romish Catholiks.



These then are the two certain & infallible marks of the true church, by which men must examine all assemblies, that pretend the Name and Title of the Church, leaste other-

wise they be seduced and deceiued. Where-

fore if a man will know, whether the true

Church be among the Romish Catholikes

or no, we neede not haue recourse to any

other prooffe or touchstone then this one-

ly. But it shall behooue vs to holde and

to keepe in memorie one foundation or

sure ground, to wit, that these two markes

must alwayes be retained and kept in their

puritie, without being any manner of waye

falsified or corrupted: that is to say, that

the preaching of the doctrine must be pure,

and the administration of the sacramentes

found and lawfull. For indeede in outward shewe they would make men beleue, that these two markes are to be found amongst the Romish Catholikes, but when all shall be rightly and duely examined, wee shall finde that the true Church, is not for all that on their side.

For as concerning the worde, it is not preached by them rightly or purely, but (as S. Hilarie sayth,) *they make a sense vpon the scriptures, and take it not out of the scripture, and make it as it were a leaden rule, which men commonly call Regula Lesbia, applying it to their owne intentes and purposes, and not submitting their owne purposes to it.*

Touching this matter, it is needefull for vs to knowe, that all exposition of holy scripture, must bee referred to two principall heads or ends, that is to say, that it tend to the glory of God, and that it bee conformable or agreable to the analogy & proportion of faith. For touching the first, Iesus Christ sayth: *He that seeketh the glory of God, is true.* Now without doubt, when the Romish Catholikes extol mans free will, & ascribe vnto man some merit for his works, they snatch, and as it were by violence, pull away frō God some part of the glory which

is

Iohn. 7. 18.

is due vnto him: and so by consequent, whē they serue them selues with certain peeces of the scriptures, to proue that whiche they pretend, they can not therein excuse them selues, but that they corrupt and falsifie the scriptures, declaring them selues hereby right heretikes indeede. For (as S. Ierome

saith) *Who so euer expoundeth the scripture otherwise then the sense & meaning of the holy Ghost requireth, although hee haue not withdrawn or separated himself from the Church, he ceaseth not for all that to be an heretike.* In epist. ad Galat.

Secondly S. Paule declareth, that hee, who hath the gift of prophecy, ought to prophecy (which is to say) expound the scriptures according to the proportion of faith. Now if in this behalfe, we would take heed to, and marke the expositions, whiche the Romishe Catholikes make and bring foorth vpon the scripture, we shall finde at the least, for the greatest part, that they alledg or bring nothing lesse than the right & true sense therof, not following the analogie & proportion which is required, & namely, when the question is, to expound these wordes of Iesus Christe, *This is my body.* For seeing that they tye Iesus Christ here belowe on the earth, meaning also that he should bee bodily in the

Rom. 12.6.

Matt. 28.20

Act. 3. 21.

sacrament: (and that neuerthelesse, the articles of our faith, which are taken and drawn out of the holy scripture, doe teach vs, that Iesus Christ is aboue in heauen, & that he must of necessitie, in respect of his body, be therein contained, & remaine there vntil the last day: that he shall come to iudge the quicke and the dead) it followeth well that in such an exposition, they go farre astray, and wander very much from the analogy & proportion of faith.

Matt. 15. 9.

As much also may we iustly say in that behalfe of manye other articles which they haue corrupted, besides that very ofte they propound & teach for doctrine mens traditions, which are not onely not drawne or taken from the word of God, but which is more, are altogether contrary therto: as concerning abstinence from meats, forbidding of marriage, inuocation of Saints, praier for the dead, adoration or worshipping of reliques and images, & many other such like matters. And as concerning the sacraments, it is certaine, that they are not lawfully administered by those men, neither yet according to the forme and ordinance of Iesus Christ, but they adde and ioyne to them in the ministration thereof infinite abuses, and

super-

superstitions, & do corrupt them, through a certaine kinde of idolatrie, which is detestable and full of vngodlines, for (that I may speak nothing of the five sacraments which they haue added of their owne) let vs consider in what puritie, baptisme and the hollie supper is administred amongst them.

First is this a small abuse, to applie or minister baptisme to things without sense (as to bells) which was not ordayned but for reasonable creatures? Is this a sleight prophaning therof, to ioyne to this sacrament, oyle, spittle, salt, and other such thinges, as though it did not behoue vs to be content with that simplicitie, wherein and where with Iesus Christ hath commaunded his Apostles to administer the same?

And touching the holy supper, when they cause men to woorshippe a morsell of breade for Iesus Christ: when they denye to the people the signe of wine: when the Priest eateth all by himselfe, so that there is not any communion or partaking at all, what is a corruption of the sacrament, and an ouerthrowing of the ordinance of Iesus Christ, if this be not?

Now seeing that these matters fall out thus, we are to make this conclusion, to wit

that seeing it must needs be, that the word of God should be purely preached and expounded, and the sacramentes lawfully administered, to the ende that men may holde & take them, for right and certaine markes of the true Church, & that we are certaine, and it manifestly appeareth, that the contrarie be found amongst the Romishe Catholikes, it followeth very well, that these are not to be attributed to them although they would make men beleue, that these markes doe agree vnto them, and their Church, as well as vnto vs. But we will dispute more largely in an other chapter of this matter, to witte, whether the Romishe Church be the true church or no?

CHAP. V.

Of the succession and calling of Pastors.

BV T it may be that some will demaund: Is not the succession and ordinarie calling of Pastours, a marke also of the true Church, yea, one of the principall markes? I aunswere, that the Romish Catholikes do affirme so indeed: for this is that which they cōmonly obiekt vnto vs, to weaken our calling

ling by being not able in the rest to find any thing to say or set against the doctrine whiche we preach, vnlesse they intangle themselves, in infinite contradictions and manifest absurdities . But in the first place concerning succession, I demaund what this is whiche they meane there ? I suppose that it is not such a succession, as is from the father to the sonne, as it hath beene heeretofore in the line and race of Aaron, as to say, that he should be a priest, that is the sonne of a priest, for so they might ouermuch discouer and vnfolde the vilanie of their high priestes; but that they meane a continuall succession of Bishops and Pastors succeeding one an other, euen from the time of Iesus Christ and his Apostles . But where is this to bee shewed, that they haue founde, that suche a succession should simplie bee necessarie and make a vocation or calling lawfull? Doeth S. Paule, describing what qualities and conditions ought to bee alwayes in those, whiche shoulde bee chosen for Pastours of the Church, make any mention at all of this succession? No indeede. And yet notwithstanding it had beene verie fit, yea necessarie, if the succession whereof wee speake, had beene wholie re-

Timoth. 4. 1.

&c.

Titus. 1. 7.

&c.

quired in a Bishoppe or Pastor, to make his vocation sure, certayne, and lawfull.

But that we may not speake confusedly of this point, we must distinguish, betweene the succession of persons, and that which is of the chaire and place: and betweene the succession of doctrine and office.

As concerning the succession of doctrine, we say, that it is altogether on our side, and no whit at all, on the Romishe Catholikes side, for we make profession to teache, the pure word of God alone, following therein the Prophetes and Apostles, whereas they of the Romish Church, staying themselves vpon their inuentions, teache for doctrine, the traditions and commandements of men, which thing Iesus Christe expressly forbiddeth.

Matt 15.9.

And as touching that succession, which concerneth the execution of the office, or of all the chardge and dutie of Pastours (which consisteth in preaching the Gospell purely, in administring the sacramentes lawfully, in caring for the poore, in visiting the sicke, in redressing offences, in exhorting, comforting, teaching, reproouing, and such like exercises,) trueth it selfe and experience doe sufficiently shewe, who doe
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indeede and verily succcede the Apostles therein, whether the priestes of the Romish Church or wee. Saint Augustine hath sometimes sayd, *That the name of a Bishoppe, is a name of charge or burthen, and not of honour, & that he indeed is a Bishop, which desireth to profit his flocke, in teaching them, and not simplie to beare rule over the same.* Also in an other place: *We are not Bishops of our selves, but for them, to whō we administer the word & Sacraments.* Now here I speake vnto al Cardinalls, Bishoppes, Abbots, Priors, Curates, and other priestes, together with their Pope himselfe, and will them to examine and iudge themselues in their owne consciences, and see, whether they can with good right boaste them selues, to bee the Apostles successours, in sound doctrine, and in faithfull execution of their charge and office; and to marke howe they obserue those canons, which the attribute to the Apostles, whereof the fiftie eight canon, excommunicateth the Bishoppes and Elders, who haue not any care either of their cleargie, or of the people, the charge of whome is cōmitted vnto them, and which doe not teach them in the doctrine of true religion; which canon also ordcineth, that

Lib. 19. cap. 19. de ciuitate Dei.

August. cont. Crescon Grā. mat. lib. 2. cap. 11.

Can. Apost. can. 58.

if

if such continue in their negligence & carelesnesse, they should be deposed.

There resteth the succession of persons, or that whiche is of the Church or places touching which, first wee say, that the ancient doctours did not alwayes ayde themselves with this argument when the were to fight with heretikes: for hauing to deale with suche, as did receiue and allowe the worde of God, as well as them selues, the dispute and matter in controuersie between them being onely in the true interpretation thereof, they contented them selues to alledge scripture, expounding places one by an other, euen as Saint Augustine sayth: *That that which is darke in one, is cleare and manifest in an other.* But when they were to reason against them, that would adde to the holy scriptures, as Manichæus, who woulde, that men shoulde receiue his Epistle, whiche hee called fundamentall euen as it were the Gospell it selfe, there and in that respect, they serued their turne with the argument of succession. And yet when they vsed it, it was not either theyr onely or their principall defence. For in the first place they shewed by the woorde of God, that they were in error, and afterwards

August.

wardes added as a good bulwark or meane
of resistance, the consent of the Church
witnessed by a continuall succession of all
ages and times. Also, they helped them-
selues therewith as with a verie likely or
probable argument, and good inough in
the defence of trueth against error, but
yet not so, as though it had a like force and
strength, for the maintenance of error: a-
gainst trueth it selfe. Lastly, when they de-
maunded of heretikes, from whence they
came, from whom they descended, who
were their predecessours &c. they meant
not to speake of their vocation or calling,
whiche they neuer called into doubt or
question (for the greatest number of them
were Bishoppes, as Nestorius was Bishoppe
of Constantinople, Samosatenus of Anti-
oche, all lawfully called, and hauing right
and authoritie to teach in the Church) but
they meant to speake of their doctrine, whi-
che was newe, and not hearde of before.
Wherefore when they alleadged, or laid suc-
cession for them selues, they did not so
much mean the occupying of the chaire
or enioying of the place, as the continu-
ance, conformitie and agreement of the
doctrine: whereas on the other side, our
ad-

uersaries do not demaund of vs, who were the authours of our doctrine, but inquire of vs touching our vocation and calling, and are contented with this to declare, that their Bishoppes, are descended from all antiquitie, but not their doctrine : and yet notwithstanding they deceiue them selues, For neither in the primitiue Church, neyther long time after, such Bishoppes, as bee now in the Popedome, had anye place, so that a man may safely say, they are not descended from the Apostles, nor frō their true successors.

To conclude, we say that it is verye certaine, that such a succession of the Pastours in the primitiue Church, was of greate weight and importance, because the Pastors at that time, had not onelye the name and title of Pastors, but did withall faithfully exercise the Charge and office thereof. But what is at this day the dutie of bishops and priestes of the Church of Rome? Let the most sound iudge thereof. Is the controuersie in the Church, touching succession to some inheritance, to haue the possession and enioying thereof? No, but rather for men to set their hands to worke and labour, as the Apostles haue done, to
watch

watch diligently ouer Christes flocke, and to minister vnto it, the foode which is necessarie and meete for it. As S. Paule sayth: *If any man desire the office of a Bishop, he desireth a good or excellent worke:* And againe, speaking vnto bishops: *Take heede to your selues (saith he) and to the whole flocke, whereof the holy Ghost hath made you Bishoppes or ouerseers, to feede the Church of God.* And S. Peter: *The Elders, which are among you I beseech, which am also an Elder, with them, feede the flocke of Christ whiche is committed vnto you, caring for it not by constraint. &c.*

1. Tim. 2. 1.

Act. 20. 29.

1. Pet. 5. 12.

The succession then of the Chayre or place is nothing without the succession of doctrine and dutie. For if the byshoppe bee deade (as saith S. Cyprian) when no sounde goeth forth of his mouth: If he be deade (as sayth S. Gregorie) when hee preacheth not, by what title may a man saye that the Romish byshoppes and Priestes succeeded the Apostles, and haue the possession of their chayre or place, if they be deade, or altogether dumbe, or else not the followers of the Apostles in doctrine & truth? for let vs a little beholde howe the auncient fathers haue ioyned and knitte the succession of person or place, with the succession

Cyprian. lib. 1. epl. 4.

Greg. epl. 24.

Irenæ. lib. 4.
cap. 33. 34.

Irenæus saith: *We are commaunded to yeeld obedience to the elders which are in the Churche: who haue their succession from the Apostles, and together with the succession of the office of a Bishoppe, haue receiued according to the good pleasure of the father, certaine grace and knowledge of the trueth.*

Tertullian saith also: *If some heretikes dare be so bold to intermingle themselves with the times of the Apostles, thereby to make men beleue that they were deliuered from the Apostles themselves, because they were under the Apostles, or in their dayes, we may say, let them shewe then the beginnings of their churches, let them unfold or discover the succession of their Bishops, in suche sorte running and flowing by continuall order from the beginning that the first Bishoppe hath had; some of the Apostles for his author and predecessor, or some one of them, who were the followers of the Apostles, who also did notwithstanding perseuer and continue with the Apostles. And a little after: The Churches (saith hee) whiche were planted after the Apostles time, & those which are yet planted at this day, although that they bring not any author for them, from amongst the Apostles themselves, or Apo-*
stolis

Apolicall persons, yet notwithstanding, beeing
founde consenting in the same faith, they are
not to be helde, taken, or acknowledged for any
other then Apostolicall, pro consanguinitate
dictinae (saith he) that is to say, for the nigh-
nesse in blood, or by reason of that doctrine,
which they maintayne keepe and holde, with the
Churches, which the Apostles them selues or-
dayned and set up.

S. Augustine writing to one Genucius *Aug. ep. 156.*
doeth so extoll the succession and con-
tinuall order of Pastours, that hee nameth
thirtie Bishops of Rome, putting Anasta-
sius for the nine and thirtieth: but hee ad-
deth euen presently or immediatly after:
In all this ranke or bande, there was not to be
founde one Donatist. And against the Ma-
nichees he writeth thus: *There are verie* *Epist. fundam.*
many thinges, whiche holde and keepe me in the ment. cap. 4.
lappe of the Catholike Church: the consent of
people and nations, the authoritie whiche was
begunne by myracles, nourished through hope,
augmented by charitie, and confirmed by an-
tiquitie: moreouer the succession of Pastours,
even from the seate of Saint Peter to him
that is at this day present: And a little af-
ter: But on your parte (sayth he to the Ma-
nichees) ye alledge or bring foorth no suche
C. thing,

thing, but onely ye retaine or stande to a promise of trueth, which indeede if it did declare it selfe so euidently, that a man coulde not any more dout thereof, I confesse & consent, that it ought to be preferred before antiquitie, succession, and all other thinges. S Hierome: they are not (saith he) the sornes and children of holy men that hold and possesse the places of holy men, but they which followe their doctrine, and practise their woorkes. And Chrysostome in a certayne place: There are (sayth he) many Elders and fewe Elders: manie in name, and fewe in deede. Beholde, my brethren, how ye are placed and set in the chaire. For it is not the chaire or place that maketh an Elder, but the Elder the chaire or place. Beholde after what maner and sort, the ancient writers haue spoken. But would we know in one word, by the word of God, of what value is the most common and olde succession, that a man can suppose, if the puritie of doctrine bee wanting? S. Paule teacheth it vs, writing to the Galathians, when he saith: If wee our selues, or an Angell from heauen preach vnto you otherwise, then that which wee haue preached vnto you, let him be accursed. Moreouer, I woulde gladly demaunde of the Romish Catholikes, for what cause they holde not the Churches of the East

Hierom. epi.
1. ad Heliod.
& habetur.

Distinct. 40.
Can.

Gal. 1. 8.

East for true Churches. They will not say, that it is, because that succession is not on their side, for they want not that, but it is on their side, euen as olde and auncient at the least, as in the Romish Church. Wherefore they must needes say, that it is by reason of the doctrine receiued amongst them, to wit, because they hold not the Pope for their head, because they deny purgatory, because their ministers be married, because they celebrate and minister the holy supper, with leauened breade, because they giue both kindes to the people, and such like thinges. Nowe if as touching the East Churches, the Papistes iudge of the Churches, not by succession, but by doctrine: wherefore do they, when they dispute with vs, stay them selues rather vpon succession, then vpon the doctrine, seing that the question in controuersie betweene vs, is to examine the markes of the Church. Secondly, touching the matter of succession, we say that if we shall enter into the sifting of the succession of Popes and Bishops in the Church of Rome, we shal easily finde, that if men will theredy iudge of their vocation or calling, it shall not serue their turne very much, or stand them in any great steade. For this we shalbe sure to finde,

that they haue oftentimes succeeded tyrāts, schismatikes, excommunicate persons, and Bishops or Popes not lawfully called.

Vrspergensis

Concil. Wormat.

For what was Gregorie the seuenth, who was named before he came to the pope dome *Hildebrand*? *Vrspergensis* witnesseth, that hee vsurped the Papall seate through tyrannie, and not by a lawfull vocation. And the counsell holden at Wormes, in the yere 1080. saith also of the said *Hildebrand*, that he was not chosen by God, but that he did without shame thrust in himselfe thether, by deceit and money, and that he ouerthrewe the ecclesiastcall order, that he was an offensive person, a mouer of debate, and an obseruer of diuinations & dreames, yea a manifest Necromancer or coniurer.

Platina.

What was the woman Pope Ioan, about the yere 854? *Platina* in her life saith, that she was an English woman, who in her youth followed and accompanied a younge scholler in studies, and profited so well therein, that at Rome shee was esteemed amongst the most skilfull and learned, for which cause shee was exalted to bee Pope, they supposing shee had been a man. But she was founde great with childe, and at the last deliuered in an open streete, and as they were

were going in solemne procession vpo the shoulders of those that caried her, wherealso shee died. What was Benedict the ninth? The storie writers declare, that after he was accused of many crimes by the Romanes, he was driuen away, and in his place was ordained the Bishoppe of Sabina, called Siluester the thirde, who likewise was deposed, and put downe, because he was an idiot, ignoraunt and vnprofitable : and the saide Benedicte recouered the seate againe, from whence through couctousnesse hee put him selfe downe, and ordayned in his place Iohn the Archdeacon of Saint Iohn port Latine, who was named Gregorie the sixt, to whome he folde the Popeship for verye much money paid downright, as witnesseth Iohannes Maior, The sea of histories, Nauclerus, Platina: and the same Gregoric beeing Pope, was iudged as well by the Cleargie as by the people, to bee a murtherer and a symoniakal person. What was Siluester the seconde? Platina saith, that being a Frier, hee gaue himselfe to the diuel, vpon condition, that he would aide & helpe him to obtaine that which hee desired, & so by that meanes he came to be Pope. What was Eugenius the fourth? He by the definitiue sentence of the

*Iohannes
Maior.
Mare Histoe
riarum
Nauclerus
Platina.*

Council of Basill, was condemned for a schismaticke, rebell, and stubborne person, and so deposed, and one Aimus Duke of Sauoie substituted in his place, in the yeere 1439, the 16. of Nouemb. Notwithstanding he being supported and vpholden, by the fauour of certaine princes, abode in the possession of his Popedome, and Aimus his election, passed into smoake, and was of no force or value. But without passing to anie other examples (for this cā not be done but in long time) may we now affirme, first that in al the time of these Popes, there hath not been some interruption, or breach of personall succession in the seate of Rome: veryly we must confesse it, vnlesse a man would say, that heretikes and notorious schismatikes were the heads of the church. Secōdly, that the Bishops and Priestes, which haue succeeded these reuerend Popes, and others which were created and established by them, haue had a good and lawfull succession: Let vs now come to the vocatiō or calling, where vpon the succession it selfe dependeth, Wee affirme, that our calling is without comparison more certaine & more lawfull, then is that of the Bishops & priests of the Romish Church. For the better prooffe whereof, let

vs mark what things are requisite to a right and lawfull calling.

First right and authoritie to chuse ap-
pertayneth to the Pastors, and that not to
one alone, but to diuers lawfully assembled,
at whiche election notwithstanding one
ought to beare rule, to guide and gouerne
the action, and to auoyde all confusion and
disorder, and so must these places 1. Timot. 1. Tim. 5. 22.
5. 22. and Titus 1. 5. of necessitie be vnder- Titus 1. 5.
stood.

Secondely, the election ought not to bee
made, without the plaine and expresse con-
sent of the people, as Saint Luke sheweth the Actes. 14. 23
same by example, Actes. 14. 23. and as here-
tofore the Church hath ordeyned it euen Leo. epist. 87
from Leo his time. Yea Nicolas the second & 90.
hath written, that it is a manner and fa- Nicol. Dist.
shion, which is meete, necessarie, and neede- 23. Can. in
full to keepe, in the election and choyce of nomine.
the Bishoppes of Rome. Yea Saint Cyprian Cypri. lib. 3.
writing to Anthonie, rehearseth, that Cor- epist. 3.
nelius was after such sorte and manner or-
dayned Bishop of Rome. For as concerning Concil. Lao-
that whiche the decree of the Councell of dic. Can. 13.
Loadicea ordaineth, that the election and Dist. 63. can.
choyce of the Pastours shoulde not be made None est per-
by the people, that must be vnderstoode of mittendum.

the people alone, to the ende that the election should not be made confusedly, & without good order.

Thirdly, those that are to be chosen, should be well and duely examined touching both maners and doctrine, according to the rule which S. Paul hath giuen therefore, writing to Timothie & Titus. For the bishop ought to be of very good life, and holy conuersation, so that the very strangers them selues, & such as are without, may not iustly haue any thing to reproch or vpbraide himself: al: also he must not be a yong scholler, but able & sufficient in doctrine and knowledge, to teach such as are apt to learne, & to conuince, yea stop the mouthes of such, as shall speak against the truth. Herevnto accordeth that which Cyprian saith: we must faithfully keepe (saith he) & diligently hold that, which hath bin left vnto vs, by diuine & apostolicall tradition, that wee may keepe it also amongst our selues, yea and that in a maner throughout al prouinces touching the vocation & calling of Bishops, to wit, that all the Bishoppes of the prouince nearest vnto the place, where the election is to be made, doe meet together, & that they chose the Bishop in the presence of the people, which doeth

fully

3. Tim. 3. 1, 2

Tit. 1. 5. 6.

7. 9. 6.

Cyp. li. 1. ep. 4

fully know the life and cōuersation of eue-
ry one. And that also agreeth hereunto which
is spoken by Saint Augustine, in a certaine
Dialogue betweene him and Orosius.
Wherein Orosius demaundeth: How may
we knowe them which are sent from God?
and Saint Augustine answereth: knowe
that he is sent from God which hath not
beene chosen by commendation or flatter-
ie, of some small number of men, and de-
sireth not to beare rule, and giueth not any
monie, to atchieue or get the bishopplike
dignitie and honour, but which is prayed
and commended, by his holy life and good
manners, and also by the workes or deedes
belonging to a Pastour, and by the appro-
bation and allowance of all the people.

Wee reade also, that it was ordeyned
in the Councell of Laodicea, that none
shoulde be chosen Bishops, but they whi-
che had a long time beene knowen, to bee
of a good life, & of holy conuersation, and
who had also bene well proued and tried in
the worde of G O D, and in good workes.

And in the first Councell of Paris, it was
decreed that no bishoppe bee ordeined a-
gainst the will of the Citizens of the citie,
but onely hee which shall bee chosen by

*Q. Orosius.
Dial. Quest.
65.*

*Concil. i Las-
dic. Can. 12.*

*Concil. Pa-
ris. Can. 8.*

the full will and consente of the people, and of the cleargie, and not by the commaundement of any prince, nor by any other conditiō, against the wil of the bishops of the prouince. Hee that shall bee otherwise ordeined, and that shall come to this honour, by the authoritie of the kinge or prince, let him be driuen out and depōsed by all the rest.

*Conc. quin.
tam Anicl.
Can. 10.*

In the fifth Councell of Orleans: Let not any man pretend to bee a Bishop, neither by buying, purchasing or rewardes, but let the election be made according to the kinges will, the cleargies, the peoples, and the bishops of the prouince. There is almost an infinite number of like Canons in the Councels, whiche if wee woulde put downe here, wee shoulde bee ouertedious & long.

Nowe after right examination, & lawfull election or choise (which are two verie essentiall points and commanded by gods lawe, with which none in the worlde maye dispense) there commeth in the third place, the imposition or laying on of hands, whiche is a ceremonie, by which the ministers that were lawfully chosen, were offered and dedicated as it were to the seruice of God
and

and the Church.

But let vs nowe examine, the Romishe Priestes vocations, first I aske, whether the election which is made amongst them, bee deferred, and put ouer to the Pastours and the Church, yea or no? Euerie man seeth what place and authoritie they giue, to theyr resignations, as they call them, to their permutacions, Collations, presentations, donations &c. and also howe the Magistrates and greate men, giue Bishoppricks, Abbotshippes, personages, vicarages, and other benefices as it pleaseth them selues. If the Pastoures, or to speake more rightly they that vsurpe the place of true Pastoures indeede, meddle in the election, then it appertayneth to the Pope alone, to choose the Cardinales, the Bishoppes and Archbishoppes, and to giue the greatest and the fattest benefices: And it belongeth to the Bishoppes, to choose the simple or single Priestes, and to bestowe or giue the other inferiour and lesse benefices. And where is then the holy consent and agreement amongst the Pastours, which is of necessitie required in the election?

Secondarilye, is the people called to
it?

it? or is the people aduertised or forewarned, to bring thither and giue their aduise and consent thereto? Euerie one knoweth that this is not performed.

Thirdly, as concerning them whome they choose, what serious or earnest examination, make they, either of their manners or of their doctrine? Sometimes they chose infantes and children, at no hande fit or meete to exercise, the least charge of the Church whatsoeuer it be. Sometimes they choose men altogether ignorant and very often also of wicked life, and this they doe through fauour, mony, robberies, spoiles, factions and other lewde and naughtie practises, ouerthrowing all order, and subuerting all good pollicie and discipline.

And yet notwithstanding, the Canons which they attribute to the Apostles, ordeyne and determine, that euerie bishoppe, Elder or Deacon, that shall haue obtained his office, by monie or giftes, or by the fauour of the princes and potentates of this worlde, shoulde not onely be deposed, from their estates and offices, but also excommunicated and cast out of the Church, and that not onely they them selues, but also they which shall admit and receiue the
into

Can. Apost.

Can. 29. &

30.

into such charges, and whiche shall shewe
 them fauour, and shall communicate with
 them. Nowe let men marke, howe these
 Canons are at this day obserued and prac-
 tised in the Romish Church, and by con-
 sequent, howe right and lawfull the voca-
 tion is, of the Bishoppes and priestes of
 that Church. It is true that they vse in-
 deed the imposition or laying on of hands,
 but euerie one knoweth with howe many
 trifling toyes and superstitions it is ac-
 companied. And indeede, this is the one
 y poynte, whereof they can vaunt them-
 selues, which is not so necessarie, but that
 we may verie well ouerpasse or little regard
 it, as hauing no expresse commaundement
 touching the vse thereof. For touching
 the two substantiall pointes, they wante
 them wholly, contrarie to the ordinance *Titus 2.7.*
 of Saint Paul. Titus. 2, 7.

But touching our vocation, it is an ea-
 sie matter for euerye one to iudge, whether
 it be true and lawefull, euen by the pro-
 ceeding which they that chose vs, keepe &
 holde, in the right examination & diligent
 inquirie that they make, as well of our do-
 ctrine, sufficiencie, meane and manner, of
 teaching, as of our life, manners and con-

uersation : also by the allowance and manifest consent of the people, who do receiue vs, after that they haue a certaine space heard and tryed vs . For wee holde and teach that none ought of himselfe to reach and haue charge in the Church, vnlesse hee be lawfully called thereto . It apperteineth to the Lorde of the harvest to sende forth workemen into his harvest,

Mat. 9. 38.

Rom. 10. 15.

*Iere. 14. 14.
23. 21.*

Iohn. 10. 1.

And S. Paul touching this matter asketh, *Howe shall they preach except they bee sent?* And therefore in the Prophet Ieremiah, they are taxed and reprobued as false Prophets, which did runne not being sent. And Iesus Christ sayth also : *That they which enter not in by the dore into the sheepefolde, but climbe vp some other way, are theeuers and robbers.*

But perhaps the Romishe Catholikes, will not so much examine our calling, as that of the firste reformers and restorers of our Churches, and will demaunde of vs, from whome it is, that they receiued imposition of handes : and finding in their owne iudgement, as they suppose, that they had not any certaine vocation, therevppon they woulde inferre, that then they coulde not chuse & cal vs to our charges, & so by

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consequent our vocation shoulde bee none at all, wherevnto we answered two thinges.

The first is: that we ought to exercise our calling, according to the visible state of the church, which is either altogether corrupted or else abiding safe & sound. If the state of the church abide in her puritie whiche is then, when pure doctrine is kepte therein, and the lawfull administration of Sacramentes, with the right vse of the discipline, we saye, that an ordinarie calling, that is to say, the waye and manner of choosing Pastors, prescribed by the woorde of God, according to whiche wee haue bene called & placed in our charge, ought to bee obserued & followed. But if the state of the Church, be altogether corrupted, we say, that then an extraordinarie vocation hath place, euen according as it shall please God to rayse vp his seruantes, and to employe them, to reforme the Church, and to bring it to her olde puritie. For God is not alwayes bound to ordinary means, which he vseth notwithstanding, when it seemeth so good vnto himselfe. And this was practised in former time, euen then whē the ten tribes of Israel, were altogether become bastards and corrupted, through their idolatries.

For

2. Kin. 10, 1, 2 For God did extraordinarily stirre vp, vnto them Eliiah, to reforme them, and to endeavour to bring them into good order touching his seruice: yea I say Eliiah, who was not a priest, and had not in that respect any succession.

So likewise we holde and affirme, that God hath dealt in our time, in the choyse and sending of some of our ministers, who were inspired and stirred vp by G O D, to stretch out the hande vnto the Church, which in respecte of the outwarde and visible state, was wholly almost beaten downe and ouerthrowen. And these men neyther coulde nor ought to looke, to be sent from, or to be approued by the Pope & his people, whose intollerable abuses, and false doctrines, they had in charge to reprocue no more, then they that woulde take vpon them to reforme a companie of Women, who had openly fallen to whoredom, fornication &c. ought to wait to be stirred vp or required therevnto, eyther by altogether, or some of them, they pleasing themselves, and being desirous to continue in their former dissolution and leudnes.

Here to alledge, that for the making of an extraordinarie vocation certaine and
ap.

approued, some miracles are necessarie, or
 else some certaine, plaine, and manifest pla-
 ces of Scripture, is to no purpose at all, or
 they say as much, as if they saide nothing.
 For as concerning places of Scripture, wee
 are not destitute thereof. Iesus Christ spea-
 king in the Gospell to the Priestes, who
 did not well and rightly execute their of-
 fice in their charges, demaundeth of them,
When the Lord of the vineyard shall come, what
will he doe to these wicked husbandmen? Vn-
 to whome they answered, condemning
 them selues: *He wil cruelly destroy these wic-
 ked men, and will let out his vineyarde vnto o-
 ther husbandmen, which shall deliuer him the
 fruite in their seasons.* Now this was in deede
 iustly and faithfully accomplished. For the
 Lorde tooke away his vineyarde, that is to
 say, the gouernment of his Church from
 the Priestes, Scribes, and Elders of the peo-
 ple, who did not yeeld him the fruits which
 did belong vnto him, and committed the
 same vnto other husbandmen, that is, to
 his Apostles and their successours, whiche
 haue yeelded him fruite in their seasons.
 And euen in like manner hath the Lorde
 done in the Popedome, beholding euill
 workemen in his vineyarde, that is to say,

D. wicked

Mat. 21. 40,
 41.

wicked and naughtie Pastors in his Church, which did not at any hande their duetic and office, he hath not destroyed his Church, but hath chaunged the state and condition thereof, taking away her blinde guides, and giuing vnto her others which see clearly.

Ren. 11. 2. 3. It is also written in the Apocalips: *The holy citie shall they tread vnder foote two and fortie monethes, but I will giue power vnto my two witnesses and they shall prophecie a thousande, two hundred, and threescore dayes.* In which place, S. Iohn foretelleth, the generall corruption of the Church, whiche shall come to passe in the last times, yet so that withall hee giueth vs to vnderstande, that God will not suffer his seruice to continue so corrupted and bastardly, but that he will reforme it, and bring it to her former perfection and soundnesse, and that for this purpose hee will raise and stirre vp witnesses of his owne, to prophecie and speake against so greuous a corruption. And howe shall this be done? by vsing an extraordinarie maner.

Luk. 9. 49.

Wee may also verie well applie to this purpose, the example of him, who cast out Diuels in the name of Iesus Christ. For the Apostles would haue hindred him, because he

he did not followe Iesus Christe as they did. But Iesus Christe sayeth vnto them : *Take heede that ye forbid him not , or hinder him, for (sayth hee) he that is not against vs, is with vs.* It is very true in deede, that such an extraordinarie vocation, ought not to be lightly ap-
proued, but it is also as true , that it ought not as lightly to be condemned.

But wee haue a certaine and manifest testimony , of this extraordinarie vocation in Philip. For hee being onely ordayned a Deacon at Hierusalem, was afterwarde extraordinarily called by God to preach Iesus Christ.

Act. 6. 5. & 8. 5.

Beside, the first restorers of the Church of our age or time, who were extraordinarily called, are not to be reprobued or blamed for rashnesse. For as in a citie besieged by the enemye, or assaulted with fire, when they whiche were ordinarily called for the safegarde and defence thereof, and to giue order in the daunger of fyre, shoulde be themselves the first enemies and putters to of fyre , if it fall out that certaine Citizens, hauing other charges or offices in the citie, or else if they were but priuate and particular persons, woulde come and set vp themselves, and imploy them selues, in

running to the breach and fire, to the ende that they might preserue the citie, so farre of is it, that they deserue or ought to be reprehended, as traytors and vnfaithfull persons, that on the other side for a facte so courteous & gentle, yea so profitable to the country, they were greatly to be praised, as very good citizens, and true friendes and preseruers of the countrey: so when the ordinarie sauegardes or keepers of Gods owne house, haue declared them selues to be enemies thereof, and putters too of fyre, to ouerthrowe and marre all, they that are afterwarde aduanced and set forewarde them selues to resist them, and to maintaine the right and estate of the sayde house, yea although they haue had no manner of ordinarie vocation, but in their owne consciences, haue onely felt themselves extraordinaryly called, for to execute such an office or charge, so farre of is it, that eyther they may or ought to be blamed, that contrarywise they deserue honour and great prayse.

And yet this is here to be noted, that albeit all are not inioyned or cōmanded to preach, as well as all are commanded to oppose or set them selues against false prophets, yet by consequent it followeth verie well,

wel, that if any doe aduance or set forward themselves, to oppose or set them selues against false prophetes, they haue done nothing against their vocation or calling.

Add also, that euen those which in the beginning were extraordinarily called, hauing faithfully acquitted and behaued them selues in their charges, in preaching the trueth, and being receiued and allowed of the people, that vocation of theirs, which before was extraordinarie, hath ceased, yea must cease, and afterwards is become ordinarie.

And as concerning myracles, wee will shortly aunswere thereto. Let the Romishe Catholikes shewe, what myracles Isaiah, Amos, Obadiah, Nahum, Zechariah, and many other prophetes did, whom God did extraordinarily stirre vp, where they whiche had the order and gouernment in their owne handes, abused the same. Next, let them consider, that it appertayneth to an euill & adulterous generation, to demaund and seeke signes, as Iesus Christ saith. Thirdly, that miracles may seduce and deceiue. For we read, that false prophetes, seducers, and deceiuers, haue sometimes done them, thereby to deceiue men, and to make ap-

Mat. 12.39.

Deut. 13.1.

&c.

Mat. 24.24.

3, Thes. 2. 9.

proued their false doctrines, and to increase and strengthen their superstitions and idolatries. And therefore we ought not by myracles to iudge of the vocation and doctrine, but rather on the other side, by the vocation and doctrine wee ought to iudge of myracles and signes.

The other thing whiche wee aunswere, touching the vocation and calling of our first ministers, is, that wee may verie well stoppe the mouthes of the Romishe Catholikes, if wee would alledge, that those ministers them selues for the most parte, had in respecte of them selues an ordinarie vocation, being in deede called in their time, by the Pope, and by him established and set in their charges, and therefore by consequent had authoritie and right, to goe vp into the pulpit, and to teache in the Church, as Luther, Zwinglius, Oecolampadius, Bucer, and before them Wickliffe and Iohn Hus. Also that in Englande, Sweden, and Denmarke, the right and lawfull succession of the chaire or place, is on our side. For there the ordinarie Bishoppes haue receiued the Gospell, and preache it, so that wee shall not neede to dispute of their vocation, no more then for the calling of the Priestes, which

which are at this present in the Romishe Church, called by the Pope, but euen only of their doctrine.

CHAP. VI.

That the Church hath been alwayes from the beginning, is nowe, and shal be euen vnto the worlds end, but that it ought not to be esteemed or acknowledged by the great number.

WE must not thinke, that the Church had her beginning, when the Apostles began to preach the Gospell throughout all the world, at which time the disciples, were first named christians in Antiochia, but that shee began to be in the world, euen from the very time of our first parentes Adam and Heuah. For in them and by them God began to be serued on the earth, hauing blessed them, and comended vnto the his seruice, and after their fall hauing preached vnto them repentaunce and assurance of victorie against the serpent, through Iesus Christ his sonne. But the world increasing, the church also was augmented, seruing god. For as S. Paul saith: *God created the world, & hath made of one blood al men, that they might seeke and serue him.* And he himselfe saith in Isaiah: *This people haue I formed for my selfe, they shall rehearse and shewe forth my praise.*

Act. 17. 26.

Isai. 45. 21

G O D then created in the worlde , and that from the beginning a Church , thorough free adoption, to this ende, that his name might be duely prayed, by conuenient, fit, and meete witnesses for so excellent a worke. For this cause also the Church is called the planting of the Lorde , that hee might be glorified. *Isaiah. 61. 3.*

Isai. 61. 3.

Moreouer this Church, notwithstanding the sharpe and harde persecutions, which it hath suffered, hath not yet ceased alwayes to bee, as it is at this present, and shall be vnto the worldes ende. For as Dauid sayth :

*Psal. 132.
13. &c.*

The Lorde hath chosen Sion (that is to say, the Church) and hath desired it for his seat : it hath been (saith he) my rest for euer.

Mat. 28. 20.

Iesus Christe also hath promised his disciples, to bee with them alwayes , euen vnto the ende of the worlde. But chiefly Saint Paule hath declared and sette out the perpetuitie and continuance of the Church, when hee assureth vs, that G O D shall be glorified in the Church through Iesus Christ, throughout all generations for euer and euer. They then are ouer-

Ephes. 3. 21.

*Aug. de ciui.
tat. Dei. lib.
18. ca. 54*

much past shame, whiche limitte the continuance of the Church to a certayne tyme, as those of whome Saint Augustine speaketh, who durst boldly affirme, that the

Chri-

Christian religion should not last, but 365.
 yeares. They likewise doe abuse and de-
 ceine themselves, which thinke that by the
 assaultes which they giue vnto the Church,
 they are able to beate it downe, consume
 it, & wholly take it away out of the worlde.
 For is it possible that God should be with-
 out a Church? hath not he himselfe promi- *Psal. 10. 1*
 sed that his sonne shall raigne and beare *&c.*
 rule for euer ouer all his enemies? Verily
 the Church which is the spouse or wife of
 Christ, is become or made so mightie and
 stronge through her husbände, that being
 euen one bodie with him, she is more for-
 cible and mightie in her weakenesse, then
 Iesus Christ the world in his pride and hautines. But
 as we haue already saide once heretofore,
 we will hereafter speake more amplie and
 largely of the Churches force and power
 in persecutions. To bee shorte: amongst
 so manye and so diuerse chaunges, of the
 kingdomes of this worlde, God alwayes
 preferueth his Church, and bringeth to
 passe, that nothing in all the worlde is dura-
 ble and perpetuall, but shee, not that shee is
 alwayes flourishing, or hath a continuance,
 which followeth all by one threede, that is,
 commeth altogether, but because that

God, not minding that his name should be put out in the worlde, doeth alwayes in his Church raise vp some, of whome hee is sincerely and purely serued.

Nowe when the question is, to discerne the true Church from the false, some there are that stay themselues vpon the multitude and great number. But they are very farre from their right reckoning or account. For GOD measureth not his Church by the number. He loueth his faithfull people, and *Mat. 18. 20.* keepeth himselfe in the midst of them, although they be a verie small number: on the other side, he hateth those that doe despise it, and disdayneth them, though the number of them be neuer so great. And indeede, on the side of the multitude and great number, the false and bastardy Church is rather founde, than the true and lawfull one. And that it is so, let vs first mark the places of scripture, which withdrawe vs from the multitude, and teach vs to stay & cleaue to the little flocke.

Exod. 23. 2. *Thou shalt not followe a multitude to doe euill, neither agree in a controuersie, to decline after many, and to ouerthrowe the trueth.*

Mat. 7. 13. *Enter in at the strait Gate: for it is the*
140. *wide gate and broadway which leadeth to destruction*

struction, & many thereof which go in therat,
because the gate is strait and the way narrow
that leadeth unto life, and fewe there bee that
finde it.

Feare not, little flocke, for it is your fathers
pleasure to give you a kingdome. *Luke. 12. 32.*

Wee see by these places, that the grea-
test number is not alwayes the best, ney-
ther the soundest, and that the Church of
God is founde rather amongst the small
number, then among the multitude.

Secondly, let vs note the reasons follow-
ing, which are taken from examples that we
finde in the scripture touching this very
matter?

On which side was the Church, when
Noah alone, with his litle familie (whiche
was not in all, but eight persons) followed
the true religion, God approving him, &
by his faith condemning all the rest of the
worlde? *Gene. 7. 1.
Heb. 11. 7.*

On which side was the Church, when
Elijah saide, O Lord, the children of Israel,
haue forsaken thy couenant, they haue destroy-
ed thine Altars, and slayne thy prophets with
the sworde, and I am left altogether alone, and
yet they seeke my soule to take it away? *1, Kin. 19. 10*

On which side was the Church when the
four

1. Kin, 22. 8. foure hundred prophetes deceiued Ahab, and Michaiah, being alone and condemned, did yet notwithstanding resist the and speake the truth.

Iere. 4. 9. On which side was the Church, when Jeremiah was sent from God to say: *In that day the heart of the king shall perishe, and the heart of Princes and of the Priestes shall bee astonisbed, and the Prophetes shall wonder:* and that therefore the Prophetes resisted him, layed crimes vnto his charge, and imagined mischief against him?

Math. 26. 3. On which side was the Church, when the chiefe Priestes and scribes, and Elders of the people assembled themselues together into the Hall of the high Priest named Caiaphas, and helde a Councell, how they might take Iesus Christ by subtiltie, & put him to death?

Certainly by these examples, it is plainly prooued, that if it were sufficient to alledge the multitude & the greatest number, for to vnderproppe and vpholde a Church, the false and bastardy Church, shoulde euer preuaile in the matter, and get the better in that respect, because that the number which cleaueth to it, and followeth, and maintayneth it, is alwayes the great

greatest. Let vs adde here a sentence of *Augustine* and *Saint Augustine*. From the time (sayth hee) *Psal. 128.* that the Saintes haue begun to be, the Church hath beene and is on the earth. Sometimes it was in *Abel* alone, who was slaine by his wicked brother *Cain*. Sometime it was in *He* alone, who was reiected of the vngodlie. Sometimes it was in the onely house of *Noah*, and he bare with or suffered all them that perished in the floude, and the *Arke* swimming vppon the floudes, was saued, and set vppon the drie land. Sometime in one onely *Abraham*, of whom we knowe thus much, that hee suffered many thinges by the wicked. Sometimes in *Lott* alone, and in his onely house, in the midst of the *Sodomites*, whose iniquities and vngodlinesse he indured and suffered so long, till God drewe him as it were by violence from among them. Sometimes in the onely *Israelites* tormented by *Pharaoh*, and the *Egyptians*. By these wordes that appeareth verie well, to be true and right which I haue sayd, to wit, that the Church ought not to be iudged or acknowledged by the great number.

The faythfull then shoulde not at this daye bee offended, though they bee but a small number, despised and cast out as the fylth and offcoursing of the worlde, for because they

*Iohn. 15. 19**1. Cor. 1. 27.
28. 29.**Psal. 118. 22
Matt. 21. 42
1. Pet. 2. 7.*

they are not of the worlde, but that God hath chosen and drawen them out of the worlde, therefore (beholde) doth the world hate them. They shoulde not doubt that the Church is not with them, though that it bee assaulted and persecuted of the greatest number of men, and those the mightiest, of greatest reputation and highest exalted, and namely of the Popes, Cardinals, Bishoppes, parish Priestes, Abbots and other of the Cleargie of Rome, who indeede ought to maintaine and vpholde it. For so it is, that G O D hath chosen the foolish thinges of this worlde, to confound the wise thinges: & the weake or feeble thinges, to confounde the strong: and the vile and despised thinges, and those thinges which are not, to bring to naught things that are, to the ende that no fleshe shoulde reioyce in his presence. And on the other side, the prophecies must of necessitie be wholly accomplished, touching the stone, whiche the builders beganne long agoe to reiect, and which euen at this day, they doe also refuse, although it be the master stone, or chiefe stone of the corner in Sion, elect and pretious in them whiche staye them selues thereon, and be builded vpon it.

But

But some will say, wherefore then is it, that God hath heretofore suffered, so many people in so many ages and times, to bee seduced and deceiued? Yea, wherefore doeth he at this day suffer, the greater parte of the worlde to walke in the darkenesses of errour and ignorance? Verily it is not our parte, to take vpon vs cyther to discouer or curiously to searche the secrete causes of Gods eternall iudgement, neither yet to laye or cast vpon him the faulte of our naughtinesse and vngodlinesse, for certaine it is that hee doeth moste iustly gouerne and guide all thinges, and therefore cannot doe iniurie or wronge to any man, what so euer he doe, seeing that wee are all conceiued and borne in iniquitie, and are by nature the children of wrath, guiltie of death and eternall damnation. And therefore Saint Paule in fewe wordes dissoluing this difficultie, contenteth himselfe to alledge, the onely will and good pleasure of god without ascending or going vp higher, so much as one steppe. **GOD** (saith he) *in times passed hath suffered all the Gentiles to walke in their owne wayes: Neuertheless hee lefte not him selfe without witnesse, in that hee did good &c.* And agayne.

*Psal. 51. 5.
Eph. 2. 3.*

*Act. 14. 16.
Act. 17. 30.*

The

The time of this ignorance God regarded not, but now he admonisheth all men euery where to repent,

Notwithstanding also wee may rightly saye, that God suffereth Sathan to haue so much power and might in the worlde, as that he shoulde beare sway & raigne ouer the greater part, to the end that he might thereby through his iust iudgement, punish the men for their vnthankfulnessse and vnfaithfulnessse. For it is not good reason that those which would not hearken vnto God, neither receiue the trueth which was offered them, and who also euen willingly and of their owne accorde, haue despised and refused their owne saluation, is it not meete I say that such should be seduced and deceiued through the subtilties and sleigh-tes of the diuell, and at the last cast from God, and throughe his iust iudgement punished, according as their vngodlinesse and vnthankfulnessse deserueth? Sainte Paule writing vnto the Thessalonians, sheweth and putteth downe this reason, when hee saith: *That because that they whiche perishe receiued not the loue of the trueth, that they might be saued, God shall sende them stronge delusion, that they shoulde beleue lyes, that all they*

2. Theff. 2. 10

they might be damned which beleued not the truth of the worde, but had pleasure in unrighteousnesse.

This also fell sometimes, and was laide vpon the Gentiles. For from the beginning of the worlde, G O D made manifest vnto them his Godhead and his power, and although this was not done by the preaching of men, yet it was by the ministerie of the creatures, in which his glorie was in suche sorte manifested and shewed, that a man may well say, they had in some sence, a tongue, as it were to shewe, set foorth, and rehearse the great power of the wonderfull workes of God. But what thereof? These straglers & strayers hauing knowne G O D, did not glorifie him as God, neyther yeelded him thanks, but became vayne in their imaginations and discourses, and so foorth, as Saint Paule sheweth of them in the first Chapter to the Romanes. Who will then at this day say, that G O D hath done them wrong, when he giueth them ouer to the lustes of their owne heartes, to fithinesse, and their owne villanous affections through a spirite destitute and unfurnished of all iudgement, to commit thinges at no hande conuenient or seemely,

Rom. 1. 20.
&c.

hee punishing them after his manner, according to their desertes, and his owne most iust righteousness.

The same fell also in time heretofore vpon the poore and miserable Iewes. For beholde our Lorde Iesus Christe, who of his owne free will, presented and offered him selfe vnto them, being willing and readie to instructe and teache them, in the doctrine of saluation, confirming his Gospel by excellent myracles and authenticall signes worthie of credite, by whiche hee did euidently shewe vnto them, that hee was the verye Messias promised in the lawe, and the true and onely redeemer of the worlde, but howe did these miserable people gouerne and behaue them selues in thar behalfe? Their obstinacie and rebellion was so greate, that they were not onely content, desperately to reiecte, and throwe from them, the doctrine of the holie Gospel, flaundering it and accusing it of falsehoode, but which is worse, they killed and cruelly murdered the onely sonne of GOD, and outragiously persecuted the Apostles (as before that they had put to death also euen their owne Prophetes) and other Christians. Who is he then whiche
will

will affirme, that these wicked people did not through their rebellion and pride iustly deserue to bee deliuered and giuen ouer for a praye vnto Sathan, and to be deceiued through the subtilties & craftes of his false doctrine?

The same is fallen out in our time, and continueth yet, euen every day. For there are diuers which are in such sorte blinded, and beefore hande possessed with the darkenesses of the prince of this worlde, that they doe not onely despise all true religion and doctrine, but also they inforce and straine them selues, to bring into credite and estimation all the dreames, dotages, raylings, and false opinions of Antichrist, and his instrumentes, in so much that for to attaine thereto, they cease not to make warre vpon the poore faythfull people, desiring with a burning affection, the sheading of their bloude. Who is hee then whiche dare say, that such people are not verie woorthie and meete to bee deliuered vnto Sathan, that they may be so made drunken with the deadlie poyson of his false doctrine, as they may neuer after be able to taste or smell, the sweetnes & pleasantes of the word of God? To bee short then, in that the deuill hath so

great a sway in the world, it is a very manifest signe (or as a man would say, a banner displayed) of the iust vengeance of GOD, and of his horrible and fearefull furie vpon all those, who reiect and persecute the Gospell of his sonne. For the vngodly persecuring in their vnbeliefe, deserue to be couered and clothed with so great abomination, seeing that the trueth of God, can finde no place amongst them.

CHAP. VII.

That Iesus Christ alone, is the head of his Church, and not Saint Peter, neyther any Pope what so euer.



Xperience teacheth vs what euill it bringeth vs, when wee turne aside frō the worde of God, be it neuer so litle. In old time al y^e pastors of the church, were commonly called Elders, Ancients, Bishops, & they were all brethrē & fellowes, equall also, & of like authoritie in their ministeries. And this continued vntill such time as he, that was chosen in the assēblies of the Pastours, there for the time to be president, and

and to gather the voyces, came at the last, to bee especially, and as it were only named a Bishoppe : Hence the diuell beganne to frame and spinne as it were the tyrannic of Antichrist in the Church, euen such as wee beholde it at this day, so that the man of sinne, and sonne of destruction reuealed is let downe in the Temple of God, as God, ^{2. Thes. 2. 3. 4.} shewing him selfe as though he were GOD. For from Bishoppes they came to Metropolitantes, who also are called Archbishops, and that vnder goodly shewe and great pretence. For these Metropolitanes, were not, but as it were Presidentes or rulers, to sette the other in order, and to call them together when it was needefull, to haue some Synode, for the affaires and busineses of the Churches of the Prouince, and in good order, and without confusion to redresse and guide matters, in the assemblies made.

From Metropolitanes they leaped to foure Patriarches, as though the whole Christian common wealth, ought to be diuided into foure partes, and bee ruled and gouerned by foure prelates. These Patriarches were, one of Antioch, who bare rule ouer Syria : one of Alexandria, who gouerned



gouerned Egypt and Ethiopia: one of Constantinoble bearing rule ouer Asia, Grecia, and Illyricum: and one of Rome, ruling all the west, that is to say, Italie, Fraunce, Spaine, & Germanie. Here vpon afterwards there arose contentions and stirres, betweene these foure Patriarches, touching their iurisdiction and primacie, in so much that they in such sorte, set them selues one of them against an other, with the hurt and losse indeede of the poore Church, that at the last two, to witte, that of Antioche, and that of Alexandria, gaue place and yeelded their roomes to the other two, that is, Constantinople and Rome, the controuersie betweene which endureth as yet, euen vnto this day. For it is not yet well determined nor made plaine, which of these two ought to be head and vniuersall Bishoppe. In some sorte to quiet them, and to make them contented, and to keepe them selues within their owne boundes, men haue limited their charges thus, the Patriarch of Constantinople, to beare rule ouer all the Churches of the East, and the Patriarch of Rome, to beare rule ouer al the Churches of the West.

Wherefore the latter of these two, is hee
whome

whom the Romishe Catholikes make them
selues to beleue, that hee is the head of the
vniuersall church, as being the Vicar of Iesus
Christe on earth, and the lawfull or ryght
successour of Saint Peter. But wee haue
here two pointes to examine and sift : the
one touching Saint Peter : The other tou-
ching the Pope, who sayeth that he is his
successour.

Concerning the first, wee shall not finde
in all the scriptures, that S. Peter was ordai-
ned at any time to bee head of the whole
Church, and to beare rule ouer it, neyther
that he him selfe did at any time, eyther pre-
tende or vsurpe, suche a iurisdiction and pri-
macie, because it did not at any hande bee-
long vnto him, but vnto Iesus Christ a-
lone, as wee hope to prooue, and manifestly
to shewe it by the reasons following.

The first reason is this. Iesus Christe a-
lone is called the heade of the Church.
Ephesians 1. verse 22. Ephesians 5. verse 23.
Saint Peter then is not, otherwise the
Church shoulde bee a bodye with two
heades.

Ephes. 1. 22.

Ephes. 5. 23.

If they will replic, & say, that Iesus Christ
in deede is the onely head of the Chuche,
because that hee alone raigneth ouer it,

Rom. 9. 5.

Ioh. 15. 15.

Act. 20. 27.

Mat. 18. 18.

28. 20.

Ephe. 4. 11.

&c.

and that by his owne onely authoritie, yet that this nothing hindreth, but that there may be an other head ministeriall (as they call it) that is to say, one in respecte of the execution of the charge and office vnder him, who shoulde be his great Vicar and liuetenante generall, for to gouerne the Church, I will demaunde of them to shewe mee, when and howe this ministeriall head, was ordayned by Iesus Christe: for if Iesus Christe be God living for euer, what neede hath hee of a successour? If wee haue all his will in writing, and if hee bee alwayes present in the midst of his Church, to rule and gouerne the same, what hath hee to doe for a Vicar or Liuetenaunt? And as concerning charges and offices, we knowe what executors he hath established and left. Saint Paule in the Epistle to the Ephesians: affirmeth, that Iesus Christ being ascended into heauen, hath giuen some Apostles, some Prophetes, some Euangelistes, some pastours, some teachers, to whome hee hath giuen in charge, and committed his Church to order and guide the same. This is not spoken onely, for two or three, or for some other small number, neither yet for one age, but for all the Pastours of the Church generallie, and

and for all times . Nowe you maye see
what lieutenantes Iesus Christe hath sub-
stituted in his place : but that hee shoulde
giue vnto Peter a primacie, to bee Pope
and heade of the Church, is a meere lea-
sing.

The seconde reason is this: Iesus Christe
onely is the foundation of the Church *1. Cor. 13. 11*
Corinth. 3. 11. Wherevpon it followeth,
that the Church is founded vppon Iesus
Christ, and at no hande vppon Saint Peter,
and by consequent that Iesus Christ alone
is the heade of the Church, and not Saint
Peter. Touching that which Iesus Christe
spake vnto Peter: *Thou art Peter, and vpon*
this rocke I will builde my Church, we will
Mat. 16. 18.
none declare the true and naturall sense
thereof.

The thirde reason: S. Peters charge and
office was limited and set within certaine
bondes: For S. Paul witnesseth of himselte
and Peter thus, *That he was the Apostle of Galat. 2. 7.*
the Gentiles, and Saint Peter of the Iewes:
And saith, that this diuision was made, by
the reuelation and ordinaunce of G O D.
It followeth then that Saint Peter was not
an vniuersall Apostle, nor a soueraigne and
high bishoppe ouer all the Church: O-

therwise Saint Paul shoulde haue done yll, in so limiting and hedging in as it were, the charge and office of his Apostleshippe, yea, & that eightene yeares after the death of Iesus Chrill, But I woulde wishe the Romish Catholikes, to take some better viewe of, and heede to this reason. For if their Pope, snatche and take vnto himselfe the primacie, for this reason, because hee is Saint Peters successour, he must then exercise his primacie or popedome over the Iewes and preach vnto them the Gospell, that he may gaine them and drawe them to Iesus Chrill, leauing vnto him whosoever he be, that will take vppon him to be called the successour of S. Paul, primacie over the Gentiles,

2. Cor. 11. 2.

Ephes. 5. 22.

Reue. 21. 9.

The fourth reason : One wife hath but onely one husband, which is her head. But the Church is the spouse of Christ. 2. Cor. 11. 2. Ephesians, 5. 22. Reuelat. 21. 9. The Church then hath none other but Christe alone for her husband and head.

The fifth reason : It is certaine, that Saint Peter vsed the power and authoritie, which Iesus Christe gaue him, for otherwise hee shoulde haue neglected his charge, and hidden his talent in the ground

and

and so by consequent haue disobeyed his Maister, not seruing him purely and faithfully. But so it is, hee neuer vsurped any primacie ouer the other Apostles or ouer the Church, for hee maketh him selfe equal, to the other pastors, naming himselfe a Pastor and an Elder with them, and hee *1. Pet. 5. I.* hath saide also, that it is not lawfull at any *2. I. & c.* hand for any man, to haue Lordshippe ouer the Lordes inheritaunces. Then it followeth that he receiued not any primacie or Lordshippe from Iesus Chrill, ouer the church of God.

The sixth reason: Saint Peter was sent together with Iohn into Samaria by the other Apostles. Nowe if hee had beene the head of the church, and had had rule and authoritie ouer the Apostles, it had apper- teined vnto him to sende others, and not others to sende him.

Act. 8. 14.

The seuenth reason: If Saint Peter had had the right of primacie, to what ende would he haue suffered himselfe, to haue beene reprov'd by S Paule, and that before the people? for this was done euen then *In sext. decr.* when hee both might and ought, to haue *de con. cap.* shewed his authoritie and rule. As at this *Licet. & di-* day, the Pope who saith: that hee is aboue *stinct. 19. c. d.* right *si Roman. in*

*Glossa & de
conces. pra.
tit. 8. ca. pro.
posuit & a-
libi.*

right, neither is helde or bound by lawes: that he may preferre through his interpretation equitie vnwritten, before lawe written: that wee ought to allowe or disallowe all that he alloweth or disalloweth: that he is not subiect to any censure, hauing all lawe and right in the coffer of his breste and stomacke. Nowe Saint Peter did not alledge any whit or parte of all these blasphemies, but tooke in good woorth Saint Pauls censure and reproofe, acknowledging himselfe his companion and fellowe, and one that was ioyned with him and the other Apostles in fellowshippe of office, yea inferiour to the whole bodye and subiect to the admonitions and censures of his brethren.

*Luk. 22. 24.
&c.*

The eight reason: So it was, that among the Apostles, in the time that our Sauour Christ was bodily conuersant with them, there was a controuersie whiche of them shoulde bee esteemed or iudged the greatest, but Christ laboureth to bring them to humilitie, and to take from amongst them all ambition, saying thus: *The kinges of the nations beare rule, and they which exercise authoritie ouer the, are called Grations lords, but ye shall not bee so: But let the greatest among*

among

among you be as the least, and the chiefest as hee
 that serueth: And afterwardes hee setteth
 himselfe foorth for an example. For who is
 greater, he that sitteth at Table or he that ser-
 ueth, is not he that sitteth at the table? And I
 am among you, as he that serueth: and yee are
 they which haue continued with mee, in my
 temptations. Lastly he concludeth: There-
 fore I appoint unto you a kingdome, as my fa-
 ther hath appointed to me

These are our principall reasons, to de-
 clare that Saint Peter was not appointed
 orde ouer the Church, and that hee had
 no more authoritie or preheminence in it,
 than the other Apostles, his companions
 and fellowes had, Nowe let vs heare the
 contrarie reasons, which the Romishe Ca-
 tholikes make.

The first is this: Iesus Christe hath saide
 to Saint Peter, *Thou art Peter, and upon this Mat. 16, 18.*
rocke, I will builde my Church. It followeth
 then that Saint Peter, is the foundation of
 the Church, and by consequent the heade
 hereof.

I aunswere, that the holy spirite, is not
 contrarie to it selfe: but hee hath spoken
 plainly to the Corinthians: *That Iesus*
Christe alone, is the onely foundation of the
Church

1, Cor. 3, 11.

August. in
Iohan. tract.
124, cap. 21.

Amb. in. epl.
ad Ephe. cap.
3. 20.

Church, and that none can lay any other, then that which is laide alreadie: Therefore hee confirmeth not in that place of S. Mathewe, the contrarie to this. And mark this indeed, Iesus Christ hath not said: and vppon thee, O Peter, I will builde my Church: but, and vppon this rocke, I will builde. And what meaneth this, vpon this rocke? Let vs heare S. Augustine. *The Church (sayth he) is founded vpon the rocke, of which rocke Peter hath taken his name, for the rocke is not so called of Peter, but Peter is so named of the rocke, as Christ hath not taken his name of Christians, but Chhristians of Christ. Therefore the Lord saith, vpon this rocke I will build my Church, because that Peter had confessed, thou art Christ the sonne of the liuing God. He saith therefore, vpon this rocke which thou hast confessed I will build my Church. For the rocke was Christ, vpon which foundatiō Peter also himselfe was builded, Marke what S. Augustine saith. S. Ambrose and S. Chrysostome, vnderstande this to be spoken of the faith which is in Christe & not as the Pope doth of the person of Peter. S. Ambrose saith thus? Iesus Christ saide to Peter: & vpon this rock I wil build my church that is to say, vpon this confession of catholike faith, I will establishe the faithfull vnto eternall*

nall

all life. Chrylostome sayth also: Iesus Chryso. Ser.
 Therefore Christ saith: Thou art Peter: and vpon this 21. de Penite-
 of S. Marocke I will builde my Church. Hee saith vpon cost.
 mark this vpon this rocke, and not vpon Peter: For he hath
 and vpon founded or set his Church not vpon man, but
 Church: vpon the faith and confession of Peter. And
 ilde. And what was this faith and confession? Thou art
 rocke? Let Christ the sonne of the liuing God.

sayth he. The seconde reason is: Iesus Christe hath
 rocke Peter giuen the keyes vnto Peter, he hath therfore
 rocke is appointed him head of the Church. *Mat. 16. 19.*

named of the I denie the consequent. For by the vse
 name of Co of the keyes is vnderstood not the rule or
 therefore is ouersight of the whole Church, but the
 willd my Co power, to binde and loose, or else to par-
 ed, thou an don or not pardon sinnes, as it is declared,
 He saith in the 18. Chapter of the Gospell after Saint
 wast confesse Matthewe, and Chap. 20. after S. Iohn. Now *Mat. 18. 18.*
 ckewas Ch seeing that so it is, that power to remitte *Iohn. 20. 23.*
 brsm selfe or to retaine sinnes was giuen, not vnto
 ne faith. Peter onely, but equally vnto all the Apo-
 vnderstand stles, it followeth well, that the vse of the
 which is in keyes was not giuen to Saint Peter alone,
 the person but also to all his companions & fellowes,
 Iesus Chry & by consequent, if he were the head of the
 il build my Church, to whō the power of the keyes was
 ssion of ca giuen, it would followe that the Church
 the full was had so many heads, as it had then Apostles.

But

*Mat. 16. 15.
16.*

*Augu. in Io-
ban, tract, 50*

But some will say, Iesus Christe speaketh onely to Peter, It is true indeede. Howebeit by the name of Peter is vnderstoode the whole Church, For euen as Iesus Christ was willing to heare, what iudgement not onely Peter, but also all his fellowes had of him, when he demaunded of them, *But whom say ye that I am?* And that Peter alone in the name of all answered and made this confession, *Thou art Christ the sonne of the living God:* So on the other side Iesus Christ, giuing the power of the Keyes vnto the Church, addressed his speeche vnto Peter alone, although he meant to speake as well vnto all the rest. And so doeth Saint Augustine vnderstande it: for beholde howe hee speaketh. *Peter (saith hee) signifieth the whole Church. For if that in Peter there were not the figure of the Church, Christ woulde not haue saide vnto him, I will giue vnto thee the keyes of the kingdome of heauen. And againe, when Iesus Christ sayd vnto Peter, I will giue vnto thee the keyes &c. Hee ment without doubt the whole Church.*

And the reason would be marked, why Iesus Christe, in the person of one spake vnto all: that is, to the ende hee might comend & set out the vnity of the Church
euen

even as also the auncient writers haue marked and obserued the same, S. Cyprian saith *Cypr. tract. 3* thus, Our Lorde in the person of one man, hath *de simpli.* giuen the keyes vnto all, thereby to denote and *pralat.* set out the unitie of al. The other were the same in deede that Peter was, fellowes in equall honour, and in equal power. But Iesus began with one man, to the ende to shewe, that the Church is one. And Augustine: So it was (saith he) that *August. in Iohan. tract. 11.* all were asked: Peter alone answered him, thou art Christ &c. and to him was it said, I wil giue vnto thee the keyes of the kingdome of heauen, as though power to bind & loose had been giuen vnto him alone. But as he answered for all, so he receiued the keyes together withall, bearing as it were the person of unitie. Wherefore he alone was named for all, because there was unitie among all.

3 The third reason is: Iesus Christ commaunded Peter aboue all the rest, yea & that three times, to feed his sheepe. Hee then did constitute and make him an vniuersall Bishop, and head of all Churches. *Iohn. 21. 16.*

I aunswere, that this consequent is false, for there is a very great not onely difference, but contrarietie betwene these two, to haue charge to feede the sheepe of Christ, and to haue a most high Empire, and vniuersal rule

*Mat. 28. 19.**Mark. 16. 15**1. Pet. 1. 5.**&c.*

ouer the whole Church. Besides, if to feede the sheepe of Christ, bee no other thing, but to minister and giue vnto them the spiritual food of their soules, by the preaching of the Gospel, as it is in deede: and seeing that it is most euident and plaine, that Iesus Christe hath giuen this commission, to al his Apostles generally, it followeth very well, that he hath not giuen it to Peter alone. And indeed Peter himselfe doth well confesse the same, when he exhorteth his fellowe ministers, to feede the flocke of Christ, which is committed vnto the. And Basil confirmeth the same, saying: *Iesus Christ himselfe teacheth vs this, (to wit, that he is the onely head of the Church) who did constitute and appoint Peter the pastor of his Church, after him. For he saith, Peter, lovest thou me? feed my sheep: & consequently, he hath giuen this very same power to all pastours and teachers, and hereof this is a certayne signe and sure token, that all binde and loose without any difference, as well as hee.*

The fourth reason: S. Peter is diuers times in the scripture named the first among the Apostles. Therefore he was chosen to haue rule aboue the other his fellowes, yea aboue or ouer the whole Church.

I answered first, that this argument is frivolous

uolous and vayne, yea worthie to bee mocked and hissed at. For be it that we confesse that S. Peter was the first and chiefe as it were amongst a fewe people, that is to say, amongst the twelue Apostles, yet very farre fet is this, that it shoulde therefore followe, that hee was the firste or chieftest ouer all Christians, or that hee did beare rule ouer all the worlde.

Secondly, if because that S. Peter is the first named, he is therefore the first and chieftest among the Apostles, wee must then say by the contrarie, that the virgin Marie is the last and least of all women, because in the first chapter of the Actes, where also S. Peter is set the first in the catologue or nūber, shee is set the last after others. Which matter the Romishe Catholikes will not at any hande say or affirme: which if they should, it woulde be founde in deede a very absurde thing.

*Act. 1. 13.
14.*

Thirdly we read in many places, that S. Peter is not named first. And S. Paule in the seconde Chapter of his Epistle to the Galathians, Placeth Iames before him. Iames then by this reason, shoulde haue authoritie ouer Peter, because he is named before him. Besides in the Councell of Hierusalem, the

Gal. 2. 9.

Actes, 15, 13
&c.

speech and aduice of Iames which was had, after that peter had giuen his, had such weight with it, that al consented and agreed to his iudgement.

And this much concerning the firste point. Let vs come to the other which concerneth the Pope, who sayth, that he is Saint Peters successor, and so by consequent the head of the Church.

First, if it manifestly appeare by that which hath been said heretofore, that Saint Peter was neuer established head of the Church, and that hee neuer had any suche preheminance and authoritie attributed vnto him, by what title or right can or will the Pope (who sayth that he is his successor) pretende at this day, any suche Lordshippe, rule and authoritie?

Let vs also on the other side well marke this. S. Peter dyed (as they say) vnder Nero, and there succeeded him, Linus, Cletus, and Clemens, in the tyme of S. Iohn, who liued vnder Domitian, and euen vnto Traian his dayes. Nowe if they of the Church of Rome will say, that the Popes whiche succeeded Saint Peter, were the heads of the church, to whom all the rest of the Bishoppes ought to bee subiecte, they must of necessitie be dri-
uen

uen to confesse, that S. Iohn was subiect to Linus, to Cletus, and to Clemens.

Moreover, if S. Peters successors be the heades of the Church, Clemens who succeeded him in the third place (as they say) was so likewise. But let vs heare what hee himselfe saith in an Epistle, which (as some say) he writ to Iames Bishop of Hierusalem.

The title or inscription is this : Clemens, *Tom. I. con-*
to Iames the Lordes brother, Bishop of Bis *cil. pag. 138.*
shops, gouernour of the Church of Hieru- *col. 2,*
salem, and of all other Churches which by
the prouidence of God, are throughout all
the worlde. If Clemens were the vniuersall
Bishop, why did hee spoyle him selfe of his
owne titles, to attribute, ascribe, and giue
the same vnto Iames, to whome they did
not belong?

Furthermore, who is hee that hath lifted
vp the Pope into this goodly degree of
honour? Is it Iesus Christe or his Apostles?
No in deede : for wee reade, that Bonifaci-
us the thirde of that name Bishop of Rome,
was by the Emperour Phocas ordayned
the firste souereigne or chiefe of all Chri-
stendome, and the Church of Rome, esta-
blished heade of all the Churches in the
world: and this was about the yere of Christ

fixe hundred and foure.

This Phocas (as the historie writers rehearse and record) was a traitor and an vnfaithful murderer of the Emperour Mauriti-
us his master: for as the said Mauriti-
us at a certaine time, shewed him selfe ouer seuer
and rigorous against his souldiers, they be-
ing giuen to debate and contention, chose
Phocas for Emperour, who in Calcedonia
immediately caused to be cut off the fore-
named Mauriti-
us his owne heade, his wiues
also, and his three sonnes named Theodo-
rus, Tiberius, and Constantine. But hee re-
ceiued his paiment and reward for it after-
wards. For hauing reigned eight yeares, he
was at the laste slaine by the common peo-
ple, in the yeare of Christ 612. Beholde and
marke by whom the primacie of the Ro-
mish Church was established, and the Ro-
mane byshoppe made an vniuersall bishop,
there beeing before, not so muche as anye
newes of it. For as concerning a certain Ed-
dict or decree which they alledge, by which
Constantine the greate, a Christian Empe-
ror, gaue vnto Siluester the bishop of Rome
(aboute the yeare of Christ 317,) spirituall
domination and gouernement, ouer all the
Churches of the whole worlde: also the
jewels

jewels and kingly ornaments, yea the Empire it selfe and politike gouernement, ouer all the West partes, it is a writing found and forged for and at their pleasure, full of lyings also and falshoods, which may be easily proved by these reasons.

There are none of all the approued historiographers, during certaine ages, which make mention thereof after any sorte, as *Eusebius, Entropius, Ruffinus, Socrates, Theodoretus, Beda, Euagrius, Paulus Diaconus, Zonaras, Nicephorus, Orosius*, cyther other the like, yea they whiche haue written the liues of the Emperours and Popes, haue not any whitte at all spoken thereof. No more haue the auncient Doctours, *Athanasius, Basilius, Saint Ambrose, Gregorie Nissenus, Gregorius Nazianzenus, Optatus Mileuitanus, Saint Augustine, Chrysostome*; whiche is more, the Bishops of Rome themselves haue not saide any thing thereof, no not in Councelles, when they haue taken vpon them, the care and charge to maintaine their primacie, whiche woulde notwithstanding haue been a good buckler and shield of defence for them.

If Constantine gaue to the Romane Bishop the primacie ouer Constantinople,

*Concil. Nic.
Can. 6. & has
betur tom. 1.
Concil. pag.
342.*

Antioch, Alexandria, Hierusalem, and all other Churches, what reason had he to suffer in the council of Nice (whereat hee himselfe was president) that the contrary should there be determined and concluded? For in that Councell, it was concluded that the Bishop of Rome shoulde not bee preferred, before the Bishop of Alexandria, or of Antioch, or of Hierusalem.

If the foresaid Emperour ordained, that the Bishop of Rome shoulde bee helde and taken, for the head of all the Churches of the worlde, wherefore then did Bonifacius demaunde and seeke the same of Phocas, whereas he shoulde rather haue required, to haue kept the same to him selfe and his successors, which was long before graunted by Constantine to his predecessors?

With what conscience woulde Constantine giue vnto Siluester lordshippe and government ouer the Churches, and the Empire, hee himselfe beeing a Christian, and therefore by consequent knowing very wel, that there was a destination and difference, betweene the office of the Pastours of the Church, and the charge and duetie of Magistrates: euen as Eusebius witnesseth of him that hee was accustomed to say:

Eusebius

that

that the Lorde had giuen and committed the inwarde charge of the Church to the elders & ministers, but the outwarde to him?

If wee woulde consider Siluester, with what conscience, also coulde hee accept the sayde donation or gift, the vse whereof as he well inough knewe, Iesus Christe had forbidden him: for hee was not ignorant

of this sentence: *The kinges of the nations* Luk. 22, 25.
beare rule &c. but it shall not bee so amongst Mat. 22, 21.

you. Also, Giue vnto Caesar the thinges whiche are Caesars. Wherefore seeing that Iesus

Christ hath distinguished, the offices of the Magistrates, and the charges of the pa-

stors of the Church, Siluester did very yll, to confounde and iumble them together

in his owne person. Yea also, there is a certaine Canon to this purpose, auou-

ched and alledged vnder the name of a Pope, & that these offices are distinguished

by Iesus Christ.

Distinct. 96.
Can. Quñ
ad Nico, &c.

If so be that Constantine gaue the empire of the west partes to Siluester, they must say that Siluester possessed the same, and left it to his successors: and that if his successors doe not any longer hold it, they must say, that they haue beene thrust and

driuen out of the possession thereof. But let them shewe, if they can, any matter touching this point in the histories. Verilye so far is it, that Siluester & those which succeeded him euen vnto Hildebrande (who was named Gregorie the seuenth, and was created Pope, about the yeare of Christe, one thousande seuentie foure) did holde the Empire of the West, that indeede they had not rule or authoritie ouer the Citie of Rome, but did peaceably and quietly acknowledge the Emperors for their Lords, and were subiect to their lawes, neither was there at any time a Pope chosen or created without the authoritie of the Emperour. The change came in, in the time of the foresaide Gregorie, It is about fise hundred yeres agoe since the Popes haue by little & little incroched vpon the Empire, & haue at the last brought into their subiection the Citie of Rome, and since they did accomplishe that, there is not passed about a hundred, threescore and nine yeres, or there about.

I holde my selfe contented, to haue set down and declared this, as it were by the way. Hee that would more fullye see, the falshod & subtiltie, whiche is in the deuice
of

of this donatiō or gift, may reade the which
 haue cōfuted þ same, as Marfilius of Padua *Marfili. &c.*
 in his booke which hee intituled, *the defen-*
der of peace, who liued about the yeare of
 Christ 1324. Moreouer Laurentius Valla, *Laur. Valla.*
 who liued about the yere 1440. Also An- *Antonius*
 tonius Archbishop of Florence in his histo- *Archiep.*
 ric: Cardinal Cusanus, in his third booke & *Cusan. Caro*
 second chapter, who sent his opinion to the *dinal.*
 Councell of Basill, about the yeare 1460. *Raphael.*
 Raphel Volateran, who liued about the *volater.*
 yeare 1500.

Moreouer it is written in the ecclesiasti-
 call historie, that Liberius and Felix, both *Niceph. lib.*
 two together, at one and the same time go- *9. cap. 37.*
 uerned the seate apostolicall, and did in
 common the duetie of a Bishop at Rome, *Sozo. lib. 4.*
 and that by the consent of the Church, yea *cap. 15,*
 by the ordinance and decree of the Coun-
 cell of Syrmia: which of these two then was
 at that time, the onely and vniuersall heade
 of all the Churches? But let vs see, whether
 the bishop of Rome, were by the auncient
 fathers auouched or acknowledged for the
 high or chiefe bishop. *Cypri. lib. 1.*

S. Cyprian writing to the Bishoppes of *epi. 1. & 2.*
 Rome, as Cornelius, Stephanus, and some *Cypri. lib,*
 others, doeth not in any sorte call them *2. epi. 1. & 6.*
 either

either Popes, or vniuersal Bishoppes, but brethren and fellowes.

*Cypria. tract.
3, de Simpli.
pralat.*

Hee himselfe saith in an other place: that there is no more but one Bishopprike, whereof euery bishoppe in his owne charge, holdeth a whole and sound portion.

*Cypria. in
Synod. Car-
the, August.
recitat. hac
verba lib. 3.
de Baptism.
contra Do-
nacist. cap. 3.*

And againe, none of us (sayth hee) is appointed bishop of bishops to inforce his fellowes by tyrannous terror, vppon necessitie to obey him.

Polycarpus Bishoppe of Smyrna, came to Rome in the time of Anicetus Bishoppe of Rome, not to frame some appellation before him, neither yet to kisse his feete, or to receiue his decrees, but to conferre with him, touching the feaste of Easter, and hee alledged for him selfe the authoritie and custome of S. Iohn, and of other Apostles of Christ. But Anicetus did not alledge, either S. Peters authoritie or his owne, but onely sayde, that it stode him in hande, to obserue the custome of the Elders, whiche were his predecessors: neither did hee constrain Polycarpus to doe the like, or excommunicate him therefore: and Polycarpus on his side did not thinke, he had committed any offence, in not consenting with the bishop of Rome, in this matter touching the

the feast of Easter: which hee woulde of a suretie haue done, if he had acknowledged him for the heade, or for the vicar of Iesus Christ constituted and placed in that office by the authoritie of God,

Irenæus, of whom wee haue spoken a litle before, calleth Soter, Anicetus, Higinus Pius, Telesphorus, Xiltus, Elders, as Eusebius in his fifth booke and fixe and twentye chapter reciteth.

Euseb. lib. 5. cap. 26.

Dionysius the Bishoppe of the Corinthians, writing to the Romaines, calleth Soter not Pope of Rome, or high prelate, but Bishoppe. Marke what he saith. *Soter your good Bishoppe hath not onely obserued this custome, but also hath augmented it*, Eusebius hath extracted or taken this, out of the Epistle of the sayde Dionysius. Lib. 4. cap. 3.

Euseb. lib. 4. cap. 23.

Saint Ierome in an Epistle to Euagrius saith thus: *If a man dispute or reason of authoritie, the world is greater then a citie. In what place soeuer the Bishoppes be, whether at Rome, or at Eugubiu, or at Constantinople, or at Alexandria, or else where, they are all of equall ministerie and degree.*

Hierom. ad Euagr.

Chrysostome: *who soeuer (saith hee) shall among the Bishoppes desire primacie on earth, 43. in Saint. shall Mas. ca. 23.*

shall Mas. ca. 23.

shall finde confusion in heaven: and he that shall affect or seeke to be the first, shall not be counted amongst the seruantes of Christ.

Gregor. lib.
4. epist. 16,
32. 34. 36
38. 39.

Gregor. lib. 6.
epist. 24. 28.
29. 30.

Gregor. ad
Eugen. epist.
237.

1. Pete. 5. 3.

Conci. Cart.
tertium. can.
26. & habet
distinct. 99.
ca. prima. se-
dis. & c.

S. Gregorie in diuers of his Epistles saith: That he is an Antichrist, that will attribute or giue vnto him, the title of vniuersall Bishop. But aboue all he putteth down a notable sentence, in the two hundred and seuen and thirtie Epistle to Eugenius the bishop of Rome, saying: If Christe haue sent thee, thou shouldest iudge that thou art come, not to be serued, but to serue. The true successour of Saint Paule, will say with S. Paule: Not that we haue Lordship ouer your faith, but that we are ayded and comforted with your ioy. Saint Peters heyre, will heare S. Peter saying, Not as though yee were Lords, ouer the Lordes heritage, but being made ensamples to the flocke.

In the third Councell of Carthage (which was helde about the time of Pope Syricius) in the 26. Canon, which is also alledged, distinct. 99. The fathers ordeined, that the bishop of Rome shoulde not bee called the prince or chiefe of priestes, or the high priestes, or any such other like thing, but only the bishoppe of the first seate, and that he him selfe shoulde not bee called vniuersall

all Bishoppe, whiche laste clause Peter Crabbe the compiler or gatherer of the Tomes of the Councelles, hath lefte out either by deceit or negligence, I knowe not whether.

You see testimonies inowe, gathered out of the most approoued olde Doctours, and such as bee best worthie of credite: by which you may easily perceiue, that this rule or authoritie ouer all Churches, was not in their time attributed to the Bishop of Rome, and that the Churches themselves, had not anye superioritie or authoritie, one of them ouer another, but that they were all associated and vnited together, that some obteyned not, neyther more or lesse power then other some, yea we reade that when the Romishe Bishoppe woulde sometimes haue vsurped more authoritie, than did appertaine vnto him, other Bishoppes did stronglye and stedfastly resiste him, whiche appeareth by the historie following, that Socrates an ecclesiasticall historiographer writeth, in his seconde booke and fifteenth Chapter: and Sozomenus in his thirde booke and eight Chapter.

A certaine man named Athanasius, and
one

one Paulinus, beeing deposed from their charges, by the Bishoppes of Asia, assembled and mett together with the Metropolitane, would needes complaine to the Bishop of Rome, who easily gaue them letters, by which he did place them againe in their firste offices, and did greuously reprooue and chide them, who had put them therefrom. But the bishops of Asia tooke this in such sorte, that they obeyned of the Councell of Antioch, that letters should be written to Iulius Bishoppe of Rome, by which there shoulde be declared vnto him, that he did attribute and take vnto himselfe, an authoritie whiche did not at anye hande belong vnto him, and that in so doing, hee offered greate wronge to other Churches, and other Bishoppes. And there was added to the letters, that he should no more meddle with them, whome they had deposed, then they medled with those whiche were deposed by the bishop of Rome, and others whiche were ioyned with him therein. To whiche purpose they alledged the example of Nouatus, whiche was as yet verye freshe and newe. For when this Nouatus was reiected by the bishoppe of Rome, none of the rest of the Metropolitane

tanes

anes and Bishops of other prouinces, did gainsay the same, neither any manner of way intermedled therein.

Furthermore, if that whiche is maintained and practised at this day amongst the Romishe Catholikes, touching the large iurisdiction and soueraigntie of their Pope, were in force by Gods lawe, as they woulde perswade the simple people thereof, shoulde not then al the foresaid Bishops, & al others together with their Councelles and Churches, whiche haue not at any time confessed the Bishoppe of Rome for their head, be verie greuously censured or punished, and woorthie of a verie seuerer and sharpe reprehension? It is true that men may finde, that some amongst the anciēt fathers, haue sometimes called the Bishoppes of Rome high Priest and Pope, but they did heretofore call after the same sorte all Bishops. For as touching the name, high Priest, Theodoretus

Theodo. lib.

in his second booke, & chap. 7. speaketh on

2. cap. 7

this maner: *that two hundredeth and fiftie high priests, were assembled together in Sardis. And*

Athanasius in his first Oration against the Arrians, doth not onely call Iulius and Liberius the Bishops of Rome, high Priestes, but also hee calleth by the very same name the

Athanasius' oratio, 1. contra Arrianos

G. Bishops

*Ruffin. lib. 2.
cap. 26.*

Bishops of Grecia, Dacia, Cappadotia, Affrica, Italie, Sicilia and Armenia, Ruffinus also, in the second booke and 26. chapter, called Athanasius, the great high Priest. As concerning the name Pope, we will speake thereof (by gods grace and aide) hereafter in the ninth chapter.

Moreouer, let vs consider by what tokes and markes, the Pope of Rome saith that he is Saint Peters successour. It is (say the Romish Catholikes) because that Saint Peter had his seate and chaire in the church of Rome, being there the Pastor, and hauing borne rule there a long time; and that after him there came in order, his successors the Bishops of Rome, hauing the same authoritie which he had before.

But touching the first, it is vncertaine, whether S. Peter was Bishop of Rome or no, at the least, whether he bare rule there and helde the seat. They are not able plainly to proue the same, neither to approoue it as truth, at what time it was, neither vnder what Emperour, neither how long, because that out of the holy scriptures, they are not able to bring, so much as one onely probable coniecture, but rather the contrarie, as Caluin hath well and sufficiently declared in his Institutions.

Cal. lib. 4.

Instit. cap. 6.

sect. 14.

Sc-

Secōdly, if S. Peters abode at Rome, hath
giuen this autoritie to the Romish bishops,
to bee the heads of the Church, and vniuer-
fall Bishops, from whence commeth it, that
the Councils haue limited to all the Patri-
arkes (who were many and diuers) yea euen
after that they were brought to foure, their
seuerall charges, making them Metropoli-
tanes, euery one in his owne prouince, the
Bishop of Rome, hauing no more authori-
tie ouer others, than others ouer him? For
at that time the Bishop of Rome might very
well haue alleadged Saint Peters seate, and
the other Bishops and Councils, woulde
very well haue confessed and allowed the
same, if it had beene true, and if the same
could rightly haue giuen the title of prima-
cie to the Bishop of Rome. On the other
side what an argument is this? Saint Pe-
ter was Bishop of Rome, and there suffe-
red martyrdom: therefore it followeth
that this Church is the mother and mi-
stresse of all the rest, and that the Bishop
thereof is the vniuersall and generall head
of all Christendome. Verily if in this
respect, the question bee to establishe and
set vp a primacie, it ought rather to bee pla-
ced at Ierusalem than at Rome. For Saint

*Concil. Nic.
Can. 6. Con-
cil. Antioch.
Can. 13.*

*Act. 2. 14.**Act. 2. 12**Act. 4. 3**Act. 5. 18**Ioh. 2. 13, &**7. 14, & 8. 2.**&c. 18. 20**Act. 15. 6**&c.**Act. 2. 1, &c**Isai. 2. 3**Michah. 4. 2**2. Cor. 11. 5**Gal. 2. 11*

Peter preached there, yea the firste after Christes ascention, where hee together with his fellowes and brethren builded vp the Church, did great miracles, was imprisoned, and sundrie times persecuted. The Prophetes likewise preached there, and all the Apostles, yea whiche is more, Iesus Christ him selfe, died there and rose againe, and from thence ascended vp into heauen. There also was the first Synode, that euer was helde in the Christian Church, assembled of all the Apostles. There also Iesus Christ sent downe his holy spirite vpon his Apostles and disciples. And to bee shorte, from thence it was that the doctrine of saluation, shoulde come forth, to bee spread abroad throughout all the world, euen as the Prophetes had before tolde: which things we cannot after any sort say or affirme of Rome, Morcouer, if we must respect and regarde the Apostles, there is as much, or rather more reason, to make Saint Paul the first Bishop or Pope of Rome, as Saint Peter. For in the first place besides that hee was not in any thing lesse or inferior to the most excellent or chiefe Apostles, wee fynde not that S. Peter did at any time reprocue him in his ministerie, as he reproued or blamed S. Peter.

ter. And besides wee haue a certaine and an assured testimonie in the holy scripture touching Saint Paule, that he was sent by God to Rome, there to beare witnesse of him, & that hee there preached the kingdome of God, two whole yeeres together: that from thence he writ diuers Epistles to the Churches, that hee was there prisoner, and at the last beheaded by Nero. And as touching Peter, wee haue no assured testimonie that hee went to Rome, or that he tarried there exercising there the ministerie. If they will reple, that Iesus Christ gaue him the keies of the kingdom of heauen, and that by that meanes, he was preferred before Saint Paul, and made head of the Church, we haue answered that heretofore, which we mind not heere to repeate.

Act. 23. 11
Act. 28. 30
31

Besides, though it were so that S. Peter was ordained to beare rule ouer all Churches, as an Apostle, yet it can not thereupon followe, that his successours ought to haue any such right or authoritie as he: because they which succeeded the Apostles, haue not the same charge and the same office, that the Apostles had. For when Iesus Christ ordained his twelue Apostles, he ordained them for a time only, and after them

he hath not substituted or ordained others in their place, to haue so ample and large a charge as theirs was: Likewise we read not, that the Apostles established other apostles in their steed, but onely Elders & auncients, that is to say, Pastors and Ministers, who had their callings, charges, & offices limited. Wherefore albeit S. Peter might well be an vniuersall Bishop, yet so it is that those that came after him, cā not rightly attribute vnto themselves such an office. But to conclude, by what markes can the pope bragge that he is the successor of peter, whose office he doth not any maner of way execute, and whom he followeth not in any thing what, focuer?

CHAP. VIII.

Whether the Church of Rome be the true and Catholike Church. And whether wee doe well to separate and withdrawe our selues from it.

WHen wee call the assemblie of papists the Romish Church, wee meane not that wee hold or take the same for the true Church. For we take the worde Church in his generall signification, for a companie or fellowship, or congregation. And in deede wee holde and affirme, that among the papistes

pists, the true church is not, but only some little tract or path of a Church, to the ende that that, which S. Paul saith, may be accomplished, to wit, *that Antechrist doth sit as god in the temple of God.* This being true, much lesse can we say: that the assembly which is amongst the papistes, is the Catholike Church; which point we proue by these reasons following.

2. Thes. 2. 4.

The first reason: The true Church is founded or builded, vpon the doctrine of the prophetes and apostles, as S. Paul saith: but the papacie or popedome, hath not any suche foundatiō, because that it hath ouerthrown the doctrine of the prophetes and apostles, as may plainly appeare by the examination of their traditions. The popedome therefore is not the true Church.

Ephes. 2. 20.

The second reason: In the true & Catholike Church, the truth shold reigne & beare sway, for S. Paule saith, *the church is the pillar and ground of truth:* but in the papacie truth reigneth not, but on the contrarie side falsehood & lying, as appeareth by the doctrine of the masse, of Purgatorie, of inuocation or prayer to Saints, of idols, of merites, and other such matters. Wherefore it followeth, that the papacie or popedome is not the true Church.

1. Tim. 3. 7.

15.

*2. Cor. 11. 2**Ephes. 5. 22*

The third reason : The true Church, is the spouse or wife of Christ : But the Church of Rome is not the spouse of Christ. For the spouse of Christ contenteth her selfe with Christ her only husband, euen as an honest woman doth content herself with her only husband, without admitting or suffering any other with or besides him, which the Romish church doth not, because she receiueth the Pope of Rome for her husband, & ioyneth him together with Iesus Christ, Wherefore it followeth, that the Romish church is not the true church.

Ioh. 10. 16

The fourth reason : The true Church is the sheepfold of Iesus Christes sheepe. But the popedome is not the sheepfold of Christes sheepe, for it heareth not the voyce of Christ the true pastor or sheeheard, but the voice of a stranger, that is, of the pope, whose lawes it followeth, and keepeth more then the lawes of Christ. The papacie then, or Popedome is not the true Church.

Ephes. 1. 23

The fift reason : The true Church is the body of Christ; but the Romish Church is not the body of Christ. For the body of Christ contenteth it self with Christ, the only head thereof, otherwise it should be a monster with two heads, as we haue declared before

fore in the seventh chapter: which thing the Romish church doth not, because it receiveth & holdeth the pope for her head. Wherefore it foloweth very wel, that the Romish church is not the true church.

The sixt reason: Though it were that the church of Rome were the true Church, yet it could not be but a particular church, eue as the Church of Corinthus, Ephesus, & others, whereupon it foloweth, that it is not, neither can be the Catholike and vniuersall church.

The 7. reason: In the true Church these 3. markes are found without fayling: that is to say: the lawful calling of pastors, the pure preaching of the word, and the right administration of the sacraments. But in the Romish church, these 3. markes are not to be found, as it is easie to shew, by the examination that a man might take thereof. Whereof it followeth, that the Romish church is not the true and right church.

Nowe seeing that wee haue sufficiently shewed, that the church of Rome, is not the Catholike Church, neither yet the true Church, men must not deeme it straunge, that wee cannot agree with it, but that wee depart and separate our selues from it: and

that in so doing, we ought not at any hand, or any maner of way to be held and accounted for Schismatiks, because we do not forsake, the ancient and Catholike Church, nor the auncient Romane Church, but do altogether agree with the same. For would wee knowe, what manner of Church, the Church of Rome was in ancient time? Tertullian teacheth it vs, when he speaketh thereof after this maner: *A blessed Churche, for which the Apostles haue spread abroad all the doctrine with their blood; where Saint Peter suffered such a death, as the Lorde him selfe did; where Paule was crowned with martyrdom: where Iohn the Apostle was put into burning or flaming oyle, and yet was taken out of the same, without any hurt or blister, and afterwarde sent into exile. Let vs looke upon that which shee learned, and that which shee taught, and what concorde and agreement shee hath had with the Churches of Affrica. Shee hath acknowledged, confessed, and allowed, one onely God the Creator of all things, and Iesus Christ the sonne of God, borne of the Virgine Mary: shee hath beleued also the resurrection of the flesh: shee hath receined the law and the Prophetes, with the writinges as well of the Euangelists as of the Apostles, and from*

*Tertul. de
præscr. hære-
tic.*

from thence shee draweth or fetcheth faith: she
marketh hers with the Sacramente of Bap-
tisme, and shee clobeth them with the holy
Ghoste: she nourisheth them with the Sacra-
ment of the Supper: shee exhorteth by mar-
tyrdome, and shee receiveth not any person a-
gainst such instruction. Behold Tertullian
his woordes. Wherefore we haue not for-
faken this auncient church of Rome, but
the newe and particular Romishe church,
which since hath lifted vp her selfe, whiche
aduoucheth the pope for her head, and al-
loweth him for the Vicar of Iesus Christe
on earth, which worshipping him, and o-
beyeth his lawes againste the lawes of
G O D. For shee hath degenerated and
gone out of kinde, and hath losse all her
authoritie, euen as the cleargie of the saide
Church hath sometimes foretolde, writ-
ting to Saint Cyprian saying: That the
praysse that Saint Paule gaue to that Church, Cyprian. lib.
to wit, that their faith was spreade abroad, 2. Epist. 7
and published throughout all the woorlde, Rom. 1, 8.
shoulde be turned to their shame and dispraise,
if they went out of kinde, and became bastards,
and if they continued not to be the heires of the
same faith. And by this departure from her,
we haue declared the obedience which wee

owe

owe vnto God, who hath commaunded vs to doe so saying: *Goe out of Babylon, my people, that ye be not partakers of her sins, & that ye receiue not of her plagues:* And haue receiued the counsell of S. Ambrose, who saith: *If there bee any Church, whiche refuseth the faith, & keepeth not the foundation or grounds, works of the Apostles preaching, we must leaue her, least she bring with her the infection of error and vnbeliefe.* This he hath written vpon the ninth chapter of the Gospell according to S. Luke.

But some will say: yee account the reformed Churches of Germanie for the true church, though ye finde there many things to be amended, as concerning the supper it selfe, and som other ceremonies. Why then make you not the like accout of the church of Rome? I answer, that it is very true that there is some controuersie betweene the Germanes and vs, touching some pointes of religion, but it is not in respect of the essentiall or substantiall pointes thereof. I call them essentiall or substantiall pointes, that are so of the substance of religion that if men erre in one point, the same cannot subsist or stande. For euen in that which concerneth the holy Supper, wee all beleue
that

that wee are partakers of the bodye and blood of Christe. The difference is not, but in the Consubstantiation, whiche they maintaine, which is not of such great importance and weight as transubstantiation, which the Romish pretendeth: whiche euen in that one point ouerthroweth and vtterly bringeth to nothing godlines, putting an Idole of bread in the place of the sonne of G O D: and making of the creature, a Creator, and of Christe a subiect to corruption, rasing from the foundation, and turning topsie turuie, as we say, that which concerneth the proprietie, the nature and the glory of Iesus Christ his body. All whiche abominations and idolatries, the Germans that are reformed, doe detest and set them selues against, as well as wee.

But if some that are willing to make diuorce as it were and seperation, betweene the Germanes and vs will alleadge that the foresaide Germans, haue not the like opinion of vs, that wee haue of them, and that they holde and account vs for Heretikes, as may bee scene and proued by certaine writings which they haue set abroad and published: wee answere, that the passions, affections,

fections, and heates of some particuler persons, who haue written somewhat more freely, then they shoulde, ought not so to bee regarded and esteemed, that thereupon they wyl make a general conclusion of all the rest, and so proue that there is a diuision betweene all them and vs. For albeit, there bee some diuersitie betweene them and vs in this point touching the Supper, and in some certaine ceremonies, yet vnitie doth not therefore cease, to cōtinue and remaine alwayes amongst vs.

*Socrat.lib. 5.
cap. 22.*

Socrates, who writ the Ecclesiasticall historie, saith thus : *There is not any religion, which obserueth the same Ceremonies though it doe receiue and admitte one and the selfe doctrine touching Ceremonies.* And in deede they whiche haue the same faith, sometimes differ amongst them selues, touching some ceremonies and obseruations.

*Euseb.lib. 5.
cap. 26.*

Irenæus writing to Victor the Bishop of Rome, rehearseth that there was great diuersitie in the Churches, touching fasting, and the celebration of the feast of Easter: afterwards he addeth: *Notwithstanding though there were diuersitie amongst all these touching*

ching ceremonies, yet so it was that they did al-
wayes agree with vs : and the discord or differ-
ence about fasting, did not breake the concord
or unitie of faith.

So then following these places we affirme,
that wee leaue not of to acknowledge the
companie of the reformed Germanes for
the true Church, although that we be not
in euery point and thoroughly agreed with
them, touching some matter considered in
the supper & some ceremonies obserued a-
mongest them.

And the rule of charitie teacheth vs this,
as Saint Paule hath giuen vs a good exam-
ple thereof, when he calleth the Corinthi-
ans and the Galathians, *Saintes and faith- 1. Cor. I. 2.*
full ones, and giueth vnto them in generall *2. Cor. I. 1.*
the name of the church, although there *Gal. I. 2:*
were amongst them great and greuous
faultes, as wel in ignorance, of the doctrine,
as in their owne life and maners. This is
that also which hee hath set foorth in an o-
ther place saying: *That all they which holde*
and keepe the foundation, doe not alwaies build
gold and siluer and precious stones, but hay and
stubble.

But some say, why folow you not the same
rule, on the behalfe of the church of Rome?

wee

wee answer, that in the ceremonies & seruice of the Romishe Church, the puritie of religion is not there obserued and kept, but the whole seruice of God, is amongst them corrupted and falsified, and therefore can not without offending God applie or frame our selues vnto them. And Saint Augustin hath giuen vs this lesson, teaching vs howe farre wee may communicate in the Ceremonies and seruice of other churches. *There is no better rule in this behalfe (saith hee) than a wise and sober Christian himselfe, which will frame himself to that custome, which he shall see used in that Church wherein hee liueth. For that which is not established against faith, or against good manners, must bee helde for indifferent. But the Church alloweth not that, which is against faith and good life, yea she dissembleth it not, neither doth it.*

*August. ad
Iannarium.*

To bee shorte then, for so much as wee cannot bee present, at the seruice and Ceremonies of the Romishe Church, without defilyng our selues in their manifest idolatries, you may see wherefore wee doe wholly and altogether renounce and forsake the same. And in this deede of ours, we followe the example of the Prophetes. For
in

in the kingdome of Israel in the dayes of Ieroboam, Circumcision was administred, and there they offered sacrifices : yea the lawe was esteemed there amongst them as holie, and which is more, GOD him selfe was called vpon, and prayed to there: yet notwithstanding, by reason of their superstitions and ceremonies, whiche men had deuised and set vp against the ordinance of God, all that seruice was reiected and condemned: neither can any man shew, that Eliah, or anie other, whether he were a prophet or of any other calling, did at any time worship, or offer vp sacrifice in Bethell. But see more largely touching this matter, in that which M. Caluine hath written thereof in the fourth booke of his Institutions Chap. 2. sect. 1. 2. 3. 4. 5. &c.

Moreover, when wee doe thus separate our selues from the Romish Church, wee breake not the vnitie of the Church, because that in the Romish Church, there is no true vnitie. For first of all, it is not at vnitie in it selfe, as appeareth by the seuerall sectes and rules which are amongst them, one saying, I am of the order of S. Augustine: an other, I am of Saint Dominick his order: an other, I am of S. Frauncis: an other

H.

ther

*Caluin. lib. 4.
Instit. cap. 2.
sect. 1. 2. 3.
4. 5. &c.*

1. Cor. I. 11.
12. 13.

ther, I am a Iesuite, contrarie to that which S. Paul writ to the Corinthians, in the first chapter.

1. Ioh. 1. 3

Secondly, that Church is not vnited with God, which vnion or vnitie, is necessarilie ioyned with the former, as Saint Iohn declareth it . And that this is true, that it hath not any vnion or fellowship with god, it is sufficiently plaine by this only reason, that hee that hath vnion or fellowship with God, ought by the testimonie of the holy spirit and by faith to be assured hereof, that God dwelleth in him, and he in God, euen as the scripture teacheth vs. But the faith of papists is this, that we must alwaies doubt, whether wee be in the grace and fauour of God : wherefore they can not haue vnion or fellowship with him. Furthermore, this is to bee marked, that there is no vnion or agreement, betweene the doctrine of papists and the worde of God, wherevpon it followeth, that they are not all vnited with him. Which being considered, to what end and purpose would they haue vs to remaine & abide in the vnitie of the Romishe Church, seeing there is not in it any vnitie, I meane holy vnitie, and such as agreeth wel to good Christians, and the true members
of

of Ie sus Chirst?

They will obieſt further: you hold indeede that baptisme miniſtred in the Romiſh Church is true Baptisme, why then doe you not holde this Church for the true Church? I aunſwere, that this reason is verie weake. For wee doe not acknowledge the aſſembly of heretikes for the true Church, although wee ceaſe not to allowe the baptisme miniſtred amongest them, for true and profitable, euen as the counsell of Carthage decreed the ſame, becauſe that Baptisme is alwaies the Baptisme of Chriſt, and not of heretikes, although it bee miniſtred by heretikes, who haue notwithstanding ſome vocation and allowaunce of the people. Wherein let vs heare Saint Auguſtine. *The water (ſaith hee) ouer whiche the name of God is called vpon, is not baſtardsly: for neither the creature nor the name is profane or baſtardly. Wherefore the Baptisme of Chriſt being ſanctified and hallowed by the wordes of the Goſpel, is holy among the adulterous, and in the adulterous, although they themſelues be ſhameleſſe and uncleane.*

And in an other place: *The baptisme is ſuch, as is he by whose vertue it is adminiſtred; and ſuche as hee, by whose handes it is adminiſtred.*

*Augu. lib. 30
cont. Donat
iſt, cap. 10.*

*Aug. cont.
Crescent. lib.
3. cap. 6*

nistred.

*August. de
fide ad Pet.
cap. 36.*

Also because it is manifest, that in what so euer place where baptisme is administred, it ought to be but once ministred; this is to be marked, that though it be administred by heretikes, in the name of the father, and of the sonne, and of the holy ghoste, it ought to be reuerently receiued, and at no hand reiterated.

Wherefore we esteeme and take the baptisme of the Romish Church, for true baptisme, because it is ministred, not in the name of the Pope, but in the name of the father, of the sonne, and of the holy ghoste: and confesse that the infants which receiue it, are truly baptised, euen as they whiche were circumcised in the time of Ieroboam and of Caiaphas were helde for true circumcised persons, although at that time the state of the church was almost altogether peruerterd and corrupted. But yet this remaineth, that albeit we haue receiued baptisme in the popish assemblie, and that wee hold the same for true baptisme, yet we are farre off from holding or accounting that assemblie for the true Church.

Caluine hath sufficiently answered this difficultie or doubt, whose wordes I will bring

bring in place heere, contenting my selfe therewith. *As in the time of Ieroboam (saith Calvin. lib. 4. he) there were certaine prerogatives belonging Instit. cap. 2. to the Church, which remained amongst the sect. 11. 12. Jewes, although at that time the seruice of God was very much corrupted: so we denie not, but that the Papists haue at this day, som steps and pathes, of the dissipation or scattering of the Church, which through the grace of God haue remained with them. For as Circumcision could not be so defiled, by the uncleane hands of the Iewes, but that it was alwaies a signe & a sacrament, of the couenant of God, for which cause, god called the infants or children, which were borne of this people his, which could not any maner of way belong vnto him, but by a certaine special blessing and priuiledge. After the same maner also, because hee hath once placed his couenant in France, in Italie, in Germanie, & other countries, (although that al that was afterwarde oppressed by the tyrannie of Antechriste) yet to the ende that his couenant might remaine amongst them inuiolable and unbroken, it hath pleased him, that baptisme shoulde there remaine for a testimonie & witnesse of that couenant, which because it is ordained & hallowed by his owne mouth, retaineth and keepeth her owne force, notwithstanding*

standing the ungodlinesse of men. Likewise hee hath by his providence brought to passe, that there shoulde remaine amongst them other remnants also, as the Lordes prayer, the Apostles Creede, the Commaundements of GOD, &c. leaste the Church should utterly perishe. And as sometimes buildings are pulled downe in such sort, that the foundations remaine, and some shewe of the ruines and destructions: so the Lord hath not suffered, that his Church should be so raised or destroyed by Antichrist, that nothing of the building should remaine: And although (that he might take vengeance of the unthankfulness of men who despised his word) he hath suffered such a horrible shaking and fall to be made, yet it was his pleasure, that some part or portion thereof should remaine, as a signe, token & marke, that the whole was not abolished.

Wherefore when we refuse simply to graunt unto the Papistes the title of the Church, wee doe not therefore utterly deeme them, that they haue not any Churches amongst them: but we onely reason, of the true and right estate of the Church: which importeth a fellowship, as wel in the doctrine, as in al that which belongeth to the

Daniel. 9. 27 profession of our Christianitie. Daniel and S. 2. Thes. 2, 4. Paul haue foretold, that Antichrist shall sit in the

the temple of God. We say, that the Pope is the head, of that execrable, abominable, and cursed kingdome, at the least he is so in the West Church. Nowe seeing it is saide, that the seat of Antichrist shall bee in the temple of GOD, thereby is meant, that his kingdome shall bee suche, as shall not altogether abolish the name, either of Christ, or of his church. Hereby therefore it appeareth, that we denie not, but that the Churches, ouer whiche hee beareth rule by his tyrannie, remaine Churches still: but wee say, that hee hath prophaned them by his ungodlinesse, and so poysoned them by his false doctrines, that there appeareth amongst them a picture or image of Babylon, rather than of the holy citie of God.

To conclude, we say that they be Churches, first, because that the Lord hath myraculously preserved amongst them the remnants of his people, though they be poorly and thinly scattered abroad. Secondly, because there remaine amongst them some markes and tokens of the Church, specially these tokens, the power and effectualnesse whereof cannot be abolished, neither by the craft of the Diuell, neither by the malice of mē. But on the other side, because the markes which we haue principally to regard in this dispute or question, bee blotted out there,

we say, that there is not amongst them, a right shewe, and lawfull forme of a Church, neither in any of their particular assemblies, neither in the whole body. And these are the woordes of Caluine.

But though we might in deede accord: and agree to this, that the Romish Church: were the true Church, in respect of the baptisme which it hath, yet there should be no reason, to inferre thereupon, that we ought also to take and hold it for the true church, in respect of the other points of doctrine, for it is most manifest, that for the most parte, they are altogether contrarie to the expresse word of God. And as concerning baptisme, albeit they adde many vaine and superstitious Ceremonies, ministred in a tongue vnkowne to the people, and not vnderstood of them, yet so it is, that notwithstanding the substance remaineth, and that which is the principall or chiefe point of the forme, as we haue shewed.

Nowe if one would demaund: why then suffer wee not our infants to be brought to the Romish Church, there to bee baptised, seeing that the baptisme which is there ministred, is good? I aunswere, that wee suffer it not, because God hath giuen vs grace

to knowe the superstition and idolatrie, which is there committed, to whiche wee *1. Cor. 10. 14* may not at any hande, flicke, cleaue or *1. Ioh. 5. 21.* consent, whatsoeuer appearance and shewe of good wee suppose may come thereby either to vs or to our children. For Saint Paule saith, *That we ought carefully to looke Rom. 3. 8* vnto our selues, not to doe euill that good may come thereof. And also because that through Gods grace and goodnes, we haue a meane and way opened, to haue our foresaid children baptized in the reformed Churches, without any abuse, error, superstition, or idolatrie.

They will say yet further, that Iesus Christ ceased not to approue and allow the Church of Ierusalem in his time, though it had in it store of errours: which hee well declared, when hee was there present at the sacrifices and feastes. Wherefore then doe not wee approue also the Romishe church, although it haue errors in it? For if a church shall for some abuses, faultes, or errors, loose the name of the true Church, where shall wee then finde one alone in the whole worlde?

I aunswere firste, that wee holde not that a true Church looseth the name of

of a true Church, for some abuses or errors therein. For S. Paule left not of to name the faithfull people of Corinthus, the Church, although he blamed and reprov'd them, for many errors and corruptions, not only in respect of their manners, but also concerning their doctrine. And we shall see hereafter that particuler Churches, are never so perfect in this worlde, but that they bee oftentimes subiect to error and goe astray. But wee rightly hold and affirme, that the Romish Church, ought to leese the name of a true Church, because shee hath degenerated, and gone out of kinde from the auncient and Catholike Church. For the true, auncient and Catholike Church, cleaueth to her only heade and husbande Iesus Christ: shee beleeueth his worde and followeth him: she is faithfull to him, without committing adulterie with idols, which the Romishe church doeth not, which thing we haue a little while agoe shewed.

Secondly, as concerning that that Iesus Christ did approue the church of Ierusalem in his time, we say in the first place, that there is very great difference betweene the estate of that church then as it was,
and

and the estate of the Romishe church, such
a one as we beholde it at this day. For the
abuse and corruption, as well of doctrine,
as of Sacraments, & the manifest Idolatry,
which beareth sway at this present in the
Rornish church, was not at that time in the
church of Ierusalem. Which is easie to
proue, because that Iesus Christ, would not
haue made much a doe, to beat downe the
idols, and to reforme other abuses, if they
had had place there, as hee ouerthrew the
tables of the money changers, and cast out *Ioh. 2. 14.*
of the temple those, that there sold openly,
sheepe, and Doves.

Moreover Iesus Christe woulde not re-
iect or disallowe the church of Ierusalem,
because that the time was not yet come,
wherein hee shoulde put an ende vnto the
ceremonies of the lawe. Wherefore for as *Leuit. 17. 3.*
much as the faithfull had the commande- *Deut. 12. 13*
ment of God whereby it was appointed
them not to searche or seeke newe places,
to offer their sacrifices and oblations in, but
to come, and to stay them selues within
the Court of the tabernacle, or of the tem-
ple, Iesus Christe woulde not despise this
place. But wee knowe, that whatsoeuer
corruption was there, no faithfull man
was

was inforced to cleave or sticke, to any superstitious manner or custome : whiche is not practised at this day in the Church of Rome. For as all there is full of superstition and manifest idolatrie, so they will constrain and inforce the faithfull by fire and sword to consent thereto, and to pollute and defile themselves therewith, against their owne consciences and Gods expresse forbidding.

Lastly, to what point did Iesus Christe bring the Church of Ierusalem, when the high Priestes, Scribes and Pharisees shewed them selues great madde men, not doing their duties towards it: did hee not take his vineyard from these husbandmē, who did not giue him the fruites, which belonged vnto him, and committed the same vnto others, that is, to his Apostles, and their successours, to yeeld him fruit in their seasons ? Euen so likewise hath the Lorde doone therewith in the Popedome. Hee hath not destroyed his Church, but hath only chaunged the estate thereof, taking it out of the hand and guiding of the Bishops and Popishe Priestes, and placing it againe vnder the gouernement and charge of other guiders and leaders, who can see
more

more cleerly, and bee of better trust:
as it is spoken in Saint Matthewe, vnder *Mat. 22.40*
the similitude or parable of the vine-
yard.

To conclude: if they aske what shall be-
come then of our predeceffours, who dy-
ed in the faith of the Romish Church: are
they condemned? I aunswere, that wee
leauē the iudgement thereof vnto G O D:
for it belongeth not to vs, to determine and
iudge of that which is hidden from vs, and
which indeede passeth our knowledge and
calling. It is very true, that the holy
Scripture pronounceth, that they whiche *Ioh. 3.18.36*
die without the faith of Christ, are damned:
and we cannot but say amen, and giue our
consent to this. Neither serueth it to any
purpose to alleadge ignoraunce, and to say
that it excuseth the sinner before G O D:
For the scripture is plaine and manifest
therein: *The servant* (saith Iesus Christe)
that knew his masters wil, & prepared not him *Luke. 12.47*
himselſe, neither did according to his will, shall bee *48.*
beaten with many stripes. But he that knewe
not, and yet did commit thinges worthie of
stripes, shall bee beaten with fewe stripes. Also: Math. 5.14
If the blinde lead the blinde, they shall fall both
into the ditch. Saint Paule saith also: *As*

Rom. 2, 12.

2. Thes. 1, 6

many as haue sinned without the lawe, shall perishe also without the law: and as many as haue sinned within the law, shalbe iudged by the law. And againe, it is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, rest and deliuerance with vs, when the Lorde Iesus shall shewe himsefe from heauen, with his mightie Angels in flaming fire, redring vengeance vnto them, that doe not knowe God, and which obey not vnto the Gospell of our Lorde Iesus Christ, which shalbe punished with euerlasting destruction. &c.

These places doe openly enough declare, what is the ende of those that die without faith, although they bee ignorant, for their ignorance cannot excuse them, nor serue them for a cloake or couering, to absolve and set them free from the iudgement of God. For confirmation and prooffe whereof wee may alleadge also and put downe that which is written in Leuiticus, touching the offering commaunded by God for the sins whiche were committed through ignorance. Loe what wee haue to say for one point.

Leui. 4, 2.

But to that which remaineth, touching our fathers and predecessours. God might well

well shewe mercy vpon them at the ende of
 their dayes, making himsele knowne vnto
 them, by the secret vertue and power of his
 holy spirite, and putting it into their harts,
 to belecue in Iesus Christ his sonne, that so
 they might bee saued. For God is almigh-
 tie to saue his owne people, yea without v-
 sing any of these meanes, which he is accu-
 stomed commonly and ordinarily to vse, to
 plant faith in vs, and to ingraue it in our
 hartes to our owne saluation. And this is
 Saint Cyprian his answer, touching those
 that die in some false opinions. *If some one*
of our predecessours (saith hee) *either by igno-*
rance, or through simplicitie, hath not kept and
held that which the Lorde hath taught vs to
doe, by his example and authoritie, the mercy
of the Lorde may pardon him. But wee cannot
helpe the same, beeing admonished and instru-
cted by him. Behold what Saint Cyprian pro-
 nounceth herein. It is true, that he speaketh
 properly, touching the matter of the holy
 supper, but nothing letteth, but that wee
 may applie his speech generally, to the mat-
 ter of al the other articles of the faith.

*Cypri. lib. 2.
 epist. 3*

The

The IX, CHAP.

*Of the degrees of Ministers in the Church:
where mention is made, of the order of the
popish Clergie, and of the offices and duties
of true pastors.*

Mat. 9.38.

WE haue seene and heard heretofore, that it apperteineth vnto the Lord of the haruest, to sende forth workemen in to his haruest. For it belongeth not to any, what giftes soeuer he hath receiued from the Lorde, to thrust himselfe into the work of the ministerie, vnlesse he be lawfully called thereto.

Ephes. 4.11.

Now the Apostle Saint Paule writing to the Ephesians, sheweth vs what workemen the Lorde hath sent into his haruest, that is to say, Apostles, prophets, Euangelistes, pastors, and doctours.

Apostles.

Touching the Apostles, they were chosen immediatly from Christe, and their office was, to sowe and spreade the Gospel abroad throughout all the worlde: neither had any one of the any limits or borders set them, or some certaine Churches

ap-

appointed to them, but Christe would that in euerie part or place where so euer they came, they should doe their message, before all peoples and nations; Such were the

Mat. 28. 19

Mat. 10. 2

Gal. 2. 8

twelue named in the Gospell, to whome Saint paule was added, who was specially appointed, to beare the name of Christe among the Gentiles. Nowe because this degree of the Apostles, was instituted and ordained by God, for the establishing of churches, those churches beeing planted and established, this name of Apostle, ought not any more to bee vsed among the ministers, as to be giuen and communicated to them. And yet we reade, that sometime it is taken generally in the scripture, for a Pastor and preacher of the Gospell. As Epaphroditus is called the Apostle of the Philippians, & Barnabas is named an Apostle. *Act. 14.*

Philip. 2. 25

Act. 14. 14.

Prophetes are distinguished into two sortes or orders. Some were vnder the olde Testament, and in that time, who being instructed and taught by a speciall reuelation from God, did foretell things to come. The other were in the newe Testament, who in the first place, had an excellent gift and singular grace, to interpret the Scripture :

1. Cor. 11. 4.

1. Cor. 14. 1.
&c.

also they were suche as were indued, with great wisedome and readinesse, wel to provide for the necessitie of the Church, and to speake properly, they were as interpreters of the will of God. In this ranke or order were comprehended the Prophetes, that had the gift to vnderstand, foresee, and

Act. 11. 28.

reueale thinges to come: such a one was Agabus, who by the holy Ghoste foretolde, that a great famine should fall throughout all the worlde, whiche also came to passe in the Emperour Claudius Cæsars dayes: also

Act. 21. 10.
&c.

that Saint Paule should be bound at Ierusalem. There is mention made also in the thirteenth of the Actes, of certaine Prophetes of the Church of Antioche, to wit, Barnabas and Simeon, who was called Nig-ger, and Lucius of Cyrene, and Manahen, (which had been brought vp with Herode the Tetrarch) and Saul. And in the one and twentie, mention is made of Phillips foure daughters which did prophesie. These degrees, or this office of Prophetes, was ordained by God to indure but for a time on-ly, as the Apostles.

Act. 21. 9.

Euangelists.

Euangelistes generally are those whiche performe the office of an Euangelist, that is to say, which preache the Gospell. Some-
 times

times also this name Euangelist, is referred to those foure, who haue written the storie of the Gospell, that is to say, S. Matthew, S. Marke, S. Luke, and S. Iohn. But in this order of the Church, the question is of an other charge or office. These men of whome wee speake, were as it were fellowe helpers to the Apostles, whom they did follow, and were almost continually in companie with. And their office came somewhat nigh to the office of an Apostle: the difference was onely in the degree of dignitie. Of this sort were Silas, Timothie, and such like. In the one and twentie of the Acts, Philip is called an Euangelist: And Saint Paul admonisheth Timothie in one of the Epistles, which hee wrote vnto him, to continue to doe the worke of an Euangelist. These likewise had their time, & are no more in vse at this present.

Act. 21. 8

2. Tim. 4. 5

Pastors are they, that haue the charge of some certaine flockes, and of some certaine Churches, to rule and gouerne the same, preaching the Gospell, administering the Sacramentes, and exercising discipline in those Churches. This degree and office, must haue his course and continue in the Church, euen vntill the ende

Pastors.

Doctors.

Doctors are they, which the Church in olde time called Catechisers, that is to say, instructors or teachers, whose charge and office was, plainely and simplye to expound the scriptures, that men might haue the right sense and vnderstanding thereof, and namely to teach the *Catechumens*, that is to say, those that were yet to be instructed, in the points and principles of Christian religion. Of this sort are the Doctors & teachers of our age, which teache youth in schooles, expounding vnto them the scripture. And their office consisteth heerein, carefully to provide that sound doctrine may be kept and published, to the end that pure religion may continue and remaine in the church. Some suppose that the office of Pastor and Doctor is all one, as Chrysostome and Saint Augustine: yet there is no dout, but that they are two distinct offices, which men may not confound and mingle together. For albeit that this be the charge and office of al Pastors, to teach, yet they go somewhat further than the Doctors do. For first & formost, they preach and exhort, applying the doctrine to the necessities of the Church: next they administer the Sacraments,

ments, and in the third place, they haue the charge, gouernment, and execution of the discipline : to which matters, the Doctors charge reacheth not, they being only ordained to expounde the scriptures, to the end that pure and sound doctrine may alwayes bee preserued & maintained in the church. And indeede such a one may be very apt to execute the office of the Doctor, as hath not the gift to preach : & such a one on the other side may verye well haue the giste to preache, as shall not at any hande be meete or fit, to exercise the charge & office of the Doctor, although that sometimes hee that shall bee the Pastor, may also well bee the Doctor : but yet this is to bee marked, that they are diuers and seuerall charges or offices.

And these be the five degrees or orders of ministers, to whō the Lorde hath cōmitted the gouernment of his church to feede the same : of which five the last two onely remaine to bee alwayes vsed in his Church. Saint Paule indeede maketh mention in other places of some other names, as of Bishops, that is to say, watchmen, or ouer-
 watchers : and of Elders, that is to saye,
 Senators or Ancients: but these two names

*Bishops and
 Elders, or
 Ancients.*

Titus. 1.5

signifie one and the selfe same thing, as the Apostle himselfe declareth, writing to Titus. For marke what he saith : *For this cause left I thee in Creete, that thou shouldest continue to redresse the things that remaine, & that thou shouldest ordeine Elders, (that is to say, Auncients) in euerie citie as I appointed thee.* And afterwardes hee addeth an excellent description of true Elders and Auncients, *For a Bishop (saith he) must bee unblameable, as the guider or steward of Gods owne house: and so foorth.* We see that those whome he named Elders or auncients, in one verse, hee nameth the same Bishops in an other verse. Now these two names of Bishop and Elder, and the name also of Pastor, are taken in the scripture to signifie one and the selfe same estate. For the charge and office of the Pastor, is to feede the sheepe, as appeareth by that which the Lorde saith in the foure and thirtie Chapter of Ezechiel.

Ezech. 34.2

Woe be to the shepheards of Israel, which feede them selues. Should not the shepheards feede the flocks? But the Bishops and Elders, are called to the same thing, as both Saint Paule and Saint Peter doe declare : Saint Paule speaking thus : *Take heede to your selues, and to the whole flocke, ouer which the*

Act. 20. 28.

holie

holie Ghoste hath made you Bishoppes or ouer-
seers, to feede the Church of God, which hee
hath redeemed with his owne blood. And
Saint Peter thus: The Elders which are amongest you I beseech, which am also an Elder
with you, Feede the flocke of Christe, whiche is
committed vnto you, caryng for it, not by con-
straint, &c. 1. Pet. 5. 1. 2.

If one woulde knowe the reason why
the Pastours are called Elders or Auncients : it is for honours sake: not as though
when in olde time they chose Pastours,
they were all auncient in age and yeeres,
but because that they specially chose them,
from amongst the Auncients, and also
because they ought to bee men both ripe,
wise, and also very well experienced. Old
age commonly hath more wisedome, more
experience and grauitie: But yet it doth not
alwayes fall out, that white or grey haire
maketh men wise: yea sometimes wee shall
finde young men, which are farre more fit,
to exercise and execute the charge & office
of a Pastor, (such a one was Timothie) than
those that be of greater yeeres.

It is true, that there are two sortes of El-
ders, that is to say, Auncients. One sort haue

charge and office, to minister the worde of God and Sacraments, and to watche ouer the discipline and ouer the whole Church. The other are ioyned vnto these, to aide them in the exercising and execution of discipline, without meddling any whit at all in the preaching, &c. Saint Paule setteth out this order when he saith to Timothie,

1. Tim. 5. 17. The elders that rule well, are wor: hie of double honour, specially they which labour in the word and doctrine. For in that he maketh mentiō of bearing rule, hee giueth vs well to vnderstand, that those whom hee nameth Elders or Auncients, that is to say, the Pastors, and such as are ioyned vnto them, are cholen to haue charge and office in the Church, ouer the people. And in that he more commendeth those, whiche minister the worde and doctrine, than the other, hee euidently declareth, that all haue not one and the selfe same charge. Wee may beholde this order, euen at this day obserued in the reformed Churches.

Deacons.

The Apostle maketh mention likewise of Deacons, whiche woorde is taken in holie scripture in two senses or sortes. Sometimes generally for euery minister, or seruitour: In whiche sense S. Paule calleth the Magistrate,

strate, the Deacon of god, that is to say, the *Rom. 13.4.*
 seruant or minitter of God, and he nameth *Ephe. 3.7.*
 himsele the Deacon, that is to say, the mi- *Rom. 15.8.*
 nister of the Gospell: as also hee calleth Ie-
 sus Christ, the Deacon of circumcision, that
 is to say, the minister thereof. Wherefore
 being so taken, and referred to the estate &
 calling of the Pastor, it is commonly trans-
 lated and turned by this worde, minister or
 seruant, as in the first Chapter of the Epistle
 to the Collossians, and the third chapter of
 the first Epistle to the Corinthians. But *Colos. 1.7.*
 sometimes it is taken more straitly, for the *1. Cor. 3.5.*
 which haue a charge and office, to gather
 the almes, & to dispense or bestow them a-
 mong the poore.

The first occasion that was giuen to chose
 these Deacons in the Church was this, be-
 cause the Apostles, could not very well pro-
 uide for or furnish both the charge of prea-
 ching the woorde, and of distributing the
 goods of the poore. And for this cause were
 the seuen Deacons chosen: of whom is spo-
 ken, *Acts. 6.* And the conditions and quali- *Acts. 6.2.*
 ties, which ought to be in the Deacons that
 men will chose, are there described and set
 out, and also in the third Chapter of the first *1. Tim. 3.8*
 Epistle to Timothie. *&c.*

These are the degrees of the Church, or ecclesiastical orders, which Iesus Christ himselfe set vp, and his Apostles after him established, for the regiment and gouernment of the Church; which order was afterwards in the Popedome by litle and litle, not only corrupted, but vtterly ouerthrowne. For in that tyrannous kingdom, after that corruption had once craftily ouertaken or stolne vppon the doctrine of the Church, they deuised and forged a stewardship, dispensation and bestowing of ecclesiasticall offices and charges, which was altogether farre off and estraunged, from the former simplicitie and plainenes, whereof we haue spoken. Wherin first they made a sacramēt (without the warrant of Gods worde) of the orders and degrees of ministers. Afterwards they deuised a certaine kinde of creame or oyle, to annoint them, as they say, but in deede it is to grease or smeare them, fetching that through a false zeale, from Aaron, and that which was done in olde time vnder the lawe. And also shauing or shearing, specially of the crowne of the head, against the custome both of the Apostles, and of the primitiue Church. It is true in deede that Saint Paule did once

cause

Act. 18. 18,

cause his heade to bee shorne in Cenchrea, after the maner of the Iewes, but it was by reason of a vowe which hee had made, and not that hee was then ordeined into some ministerie, but a great while after his calling. And in that hee caused himselfe to bee shorne, he did it not for any other purpose, but to applye himselfe thereby to the Iewes, who were as yet very rude, & not wel instructed, as he himselfe protesteth in the Epistle to the Corinthians, *That of his owne accord & willingly he became vnder the law, (although he were deliuered therefrom) to the end he might winne the Iewes.* Next they established or made seue orders of the church: the first, *Porters or doore keepers*: the second, *Readers*: the thirde, *Exorcistes*: or in plaine english, *Coniurers*, who as they faine, had power giuen them to lay their hands vpon madde men, and men possessed with diuels and to heale them: the fourth, *Acoluthes*, that is to say followers, who wayted vp on the Bishop in his householde seruices, and did continually accompanie him, first for honours sake, and then that no suspition shoulde arylse of them: the fifth, *Subdeacons, or underdeacons*: the sixt, *Deacons*:
and

*Orders of
the Romishe
church.*

and the seventh *Priestes*: of which last sort they haue made many degrees: whereof they call some, simple or single *Chaplaines*: Others *Curates and Vicars*, others *Bishops*, others *Archbishops* or *Metropolitans*, other some *Cardinals*: And afterwarde they came to the foure *Patriarches*, and lastly to the *Pope* himselfe. But from whence commeth this goodly hierarchie, or order of *Priests*? who hath established it and set it in nature or being? Did Iesus Christ or his *Apostles*? the scripture maketh no mentiō therof. But let vs discourse a little vppon the fountaine and beginning of these goodly degrees, I say and meane onely of those, whiche they conteyne vnder the name *Priest*. For the others keepe not the place of true *Bishops* and *Pastors* of the Church, as these would seeme to doe. And yet notwithstanding,

Theo. Beza. hee that will heare speeche thereof, let
lib. confes. him reade the confession of *Theodorus*
Punct. 7. ca. *Beza.*

11.

As concerning *Chaplaines*, *Durandus* in his booke called *Rationale diuinorum offic.* alleadgeth two reasons, to shew why priests were so called. The one is, because the kings of Fraunce in time heretofore, when they went to warre, were wont to carrie
 with

with them, Saint Martins cappe or hooce, which they kept vnder a tent, which of the cap kept in it was named *Capella*, that is, Chappel : and the Clerkes or Priests, that had the keeping of this Chappell, were called *Chaplaines*, and afterwarde in continuance of time, this name was in some countries giuen generally to all prieftes. And these little Cabbines, or corners, or rather high places, which were in the popish temples, wherein the Chaplaines saide their masses, were called chappels. The other reason is, that when in olde time there were set out an armie, or to doe some exploite by souldiers, they had in the campe certaine speciall tents, to say masse in, which tentes were couered ouer with goates skines. Now a goate in latine is called *Capra* or *Capella*, that is to say, according to the portuise of the prieftes, which are at this day, Chappell. Wherefore because these tents were couered with goates skinnes, they were named Chappelles, and the prieftes which had the keeping of them, and who did therein sing their masses were called Chaplaines. Beholde verilie two reasons, to shew from whence this name Chaplaine is taken, which

which reasons are very high, & full of great speculation or insight, containing verie great mysteries, and such as are meruelously deepe: but we leaue the to bee meditated or looked into diligently, to the priests which are the Popes Chaplaines, to the end that they should aduise and take counsell, to see whether they can be willing, that their reuerende name shoulde bee fet and drawen from these base beginnings.

Curates.

Curates haue another fountaine. In old time according to the order established by Iesus Christ, the Pastours were ordeined & placed distinctly and without confusion in seuerall Churches. For to the end that euerie Pastor might knowe his owne charge, and bee able to yeelde a better account of his flocke, and that one shoulde not any whit at all incroch vpon, or intermedle with others, also to the ende, that the flocke and sheepe might knowe, where they might seeke for and find their owne pastors, they deuided the people into certaine circuitees and countries or rather parishes in deede, whereof some were committed to the charge of certaine pastors, and othersome to the charge of certaine other Pastors. From thence came the name Curate, although some

some woulde haue it deriued from *Cura*, that is to say, from the care that the pastors ought to haue ouer their flocks which were giuen & committed vnto them in charge. And the abuse comming on, and growing vp more & more, they called the benefice or reuenewe, that was assigned them to maintaine themselves vpon for the doing of their office, by the name of Cure. And from thence it commeth, that when any one goeth about to get suche a benefice, they diligently enquire of the value thereof, and that wherof they seeme to haue the greatest regard is to know, how muche the cure is worth.

As concerning Bishops and Elders, or as they cal them priests, we haue before shewed and seene that these two names signifie one and the selfe same office or charge. And S. Ierome in his Epistle to Euagrius witnesseth, that in the time of the apostles, there was no distinction or difference betweene these two degrees: but afterwardes whiles schismes were in the church, one was chosen from among the elders, & placed in the highest roome, and called Bishop, because hee differed from the Elders onely, for the

Bishops and elders or according to papistes, Priestes, Hieron. ad Euagrium.

executing of order. Nowe by these wordes wee may easily knowe and gather, that this difference beganne in the Church about that time, and in that the office of a Bishop is held and accounted, for a more high, or more excellent office than the office of Elder, or as they terme the priestes: it was not doone by the institution and ordinance of God, but rather by mans authoritie, & that for the maintenance (as they suppose) of order and discipline.

*Archbishop.
or Metro-
politanes,*

The names of *Archbishops* and *Metropolitans* (which were taken for one and the same estate) were vnknewen to the Apostles and to the olde and auncient Churches, but marke howe they were brought in. Princes hauing put certaine degrees betweene their cities and townes, & making a difference betweene some of them, in respect of dignities and priuiledges, they called those, which they would establish about the reste *Metropolitans*, as if you would say, *Mother Cities*, as wee may gather out of many histories, and namely and expressly out of the Councell of Calcedonia, where it is saide, that they ought not to account any Townes or Cities for *Metropolitans*, but onely those, to whome
kinges

Council, Calcedon.

Canc. 12.

Kings and Princes, haue shewed and giuen this honour by their Edictes and statutes. Nowe as Princes lifted vp their Metropolitane Cities, to beare rule ouer others vnder their obedience: so the Bishops placed in those Cities, vsurped iurisdiction and authoritie ouer others, they beeing fauoured by their Princes and Magistrates, who easily accorded and consented to this, that their Bishops shoulde bee placed in authoritie aboue others. For this cause, the Bishops of those places, were named in the council of Nice *Metropolitanes*; and their seates were called in the councell of Calcedon, the *first seates*. You see then what was the fountaine and beginning of *Archbishops* or *Metropolitanes*: who at the beginning were lifted vp to such a degree, for a good end and purpose in outward shew, for they were so placed and established, as it were Ecclesiasticall presidents and rulers in their prouinces, to the end they might guide & gouern the affaires of the Churches, and direct & call Synods, in good order & without confusion, when there was neede thereof: & yet none among them had any authoritie one ouer an other. For that effect and purpose the councils ordained, that al *Metropolitans*

Conc. Nice.

can. 6.

Conc. Calce.

can. 8.

Conc. Nice.

can. 6.

Conc. Ant.

can. 13.

K

should

Conc. Sardi.
can. 19.

Conc. Constā-
tinopolita.
can. 2.

should haue like power and equall authoritie, euerie one in his own prouince, that the Bishop of Rome (who was also Metropolitan) had at Rome, & in the churches, which were vnder his charge. Whereby it appeareth, that the Bishop of Rome was not then Pope, and vniuersall bishop, ouer all churches, but that he had his charge limited & bounded, hauing no more authoritie and iurisdiction ouer other Metropolitans, than the other had ouer him.

Cardinals.

Touching *Cardinals*, I know not what we may speake of certaintie, because there is not so much as one onely authour, who liued or writ while the church was in some puritie, that maketh any mention therof at all. Yet we cannot be deceived, in speaking of that which we finde touching it. We read in Naclerus, that in the time of Pontianus Bishop of Rome, who was about the yecere of Christ 235. there was at Rome 36. Priests, Cardinals, that is to say, principall and chiefe among the rest. For as Volateranus saith in his Antropologie, the name Cardinal was in old time take to signifie as much as principall, & was (saith hee) giuen to the Priests, as they call them, and Deacons of the Church of Rome: because that as the

Volateran.
lib. 22.

Antropolo.

Bishop

Bishop of Rome was held & taken for the principall and chiefe of Bishops, because he was in the principall citie of the Empire: so the Priestes (as they call them) and Deacons of that citie, were helde and taken for Cardinals, that is to say, for principall and chiefe among other Priestes and Deacons. Whereupon hee addeth some examples. There is a certaine Epistle (saith he) of Gregorie the first, to them of Peloponezus, who demaunded a Priest to minister the sacraments vnto them, wherein he saith, we send vnto you our beloued sonne, A Priest Cardinall. Also: there is amongst the aun- cient Charters, in the Church of Aretinum, a donation or gift, of a certaine Romane Senator named Zenobius, which was made vnto the saide Church, in the time of Damasus the high Bishoppe, wherein there is contained this subscription: *And I, Io. S. R. E. Deacon Cardinall, doe on the behalfe of the high Bishoppe Damasus, approue and confirme, &c.*

And of these Priestes or Deacons Cardinals, Marcellus Bishop of Rome, ordained fiftene to baptise children, and *Petr. de Nat. lib. 2. cap. 83.* to burie the dead, about the yeere of Christ *Polydor. lib. 301.*

If the Cardinals of these dayes, woulde *4. cap. 9.*

take their beginning from these, let them marke then what is their charge & calling, without taking that vpon them which belongeth not vnto them. But we know, what great difference there is betweene their estate and these, because at this day we may in euery place beholde it to bee an estate or calling of honor, & not of office & charge, as it was then. Beside, when was it, that they were so lifted vp? and by whom? A thousand yeeres and more were spent, before that the Church was burdened with such cardinals, as wee haue at this day, hauing benefices, without exercising and executing offices. It is affirmed, that Pope Innocentius the 4. of that name, about the yeere of Christe 1244. did so exalt their estate and calling, that he commanded by Edi&th, that fr&om that time forward, they should go on horseback, and should weare a red cap or hat, & a scarlet robe, for a signe and witnesse that they ought to be alwaies readie and prepared to suffer and shed their blood, for the defence of Christian. religion. And Paul the second, about the yere 1470. hath ratified the same Edi&th, and in some point augmented & enlarged it.

But some will set vp him selfe and say, that

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that these Priestes and Deacons of Rome, which were called Cardinals, obtained that name, because at y^e time they were such, as y^e Cardinals at this present are, that is to say, hauing authoritie and iurisdiction, ouer all other Bishops and Priestes: I aunswere, that the case goeth not so. For we find this, that the Priestes and Deacons of Rome were in times past much lesse and inferiour to the Bishops, in steede whereof at this day, they goe before them in honour and dignitie. And that so it is, we reade that when the Bishop of Rome, sent two Embassadours or Legates to the councell of Carthage, where of one was a Priest of the Church of Rome, he was set the last of all. Also y^e in the councel which Saint Gregorie held, the Priestes of the Church of Rome, were set last, & made their subscription apart by themselves, and the Deacons had not so much credite, as to subscribe.

Touching the *four* Patriarches, we haue *Patriarches* spoken thereof in the beginning of the 7. Chapter. Now we must vnderstand, that the names of *Patriarch* and *Metropolitane*, were intime heretofore takē for one charge or office, as appeareth by this, that Socrates *Socrates lib.* the historiographer, speaketh of the coun. 5. cap. 8.

cel of Constantinople, wherein mention is made of Metropolitanes. These *Patriarches* then or *Metropolitanes*, beeing lifted vp in degree of honour, aboue all the rest of the bishops, & in proesse of time thrust on foreward with ambition, haue so incroched one of them vpon another, that at the last they haue brought all the Patriarches, euen to the number of foure, as wee haue named and described them in the aforefaide seuenth chapter. And this hath principally come to passe, because, that either for the antiquitie of the Churches, or for the renowne of the cities, and excellencie also of the Bishops, men haue revered and honoured *Rome*, *Constantinople*, *Alexandria*, and *Antioch*, aboue all other Cities: and by consequent the bishops of those places, as those that were the principall or chiefe.

The Pope.

Nowe these foure Patriarches, haue yet in such sort so robbed one an other, that the Patriarch of Rome, and hee of Constantinople, haue quite and cleane taken away the roome and place of the other two. And as touching the two of Rome & Constantinople, wee knowe what iarre and contention there hath beene betwixt them, which

is not as yet well compounded or ended. In the time of Gregorie the first of that name, about the yere fixe hundred & two, there was great controuersie and stirre for the primacie of the Church. For Iohn Bishop of Constantinople, was declared and published in a full and solemne Synode of the Grecians, vniuersall Patriarch, and the Emperour Mauritius commanded Gregorie to obey the said Patriarch of Constantinople. But Gregorie woulde not indure or suffer this presumption, that any Bishop should be an vniuersal bishop ouer the rest: & in his Epistles he yeeldeth reasons thereof. First he saith: *If hee fall that is called the vniuersall Bishop, the whole church falleth from her estate.* Secondly: *None of my predecessors hath euer desired to haue or vse this prophane worde.* For if there bee one Patriarch that is called vniuersal, the name of Patriarch shall bee taken from all the rest. To consent to this execrable and accursed name, is no other thing, but to betray the faith, and to destroy Christianitie. Thirdly: *I speake freely and boldly, that whosoener calleth himselfe vniuersall Bishop, or desireth to bee called by that name, the same is in his pride the forerunner*

Greg. lib. 6.
epist. 76.

Greg. lib. 6.
epist. 86.

Greg. lib. 7.
epist. 196.

of Antichrist, because that by his pride he pre-
ferreth himselfe before all.

This controuersie being betweene these
two Patriarches of Rome & of Constanti-
nople, it fell out and was agreed, that the
Patriarch of Constantinople, was appointed
head of the Churches of the East, and the
Patriarch of Rome head of the Churches
of the West : and this latter was afterward
so established, and lifted vp by Phocas, a-
bout the yeere 604. (as wee haue declared
in the seuenth Chapter) that he was crea-
ted Pope and vniuersall Bishop of all Chur-
ches.

And as touching the name pope, it hath bin
heretofore generally attributed and giuen
to all Bishops, as may bee proued by these
testimonies. Aurelius Bishop of Carthage,
is called by this name Pope, in the begin-
ning of the councel holden at the said Car-
thage : of which councell hee was Presi-
dent. In the hundreth fiftie and one Chap-
ter of the same councell, Innocentius Bi-
shop of Alexandria, is called Pope. Saint Cy-
prian in certaine Epistles which hee writ to
the same Bishop, calleth him Pope. The
Elders and Deacons of Rome, called Cy-
prian Pope in their Epistles. Saint Ierome
often

*Cyprian. lib
2. Epist. 7.*

oftentimes calleth Augustine Pope, in his epistles. Dionysius Bishop of Alexandria in the thirde Epistle to Philemon, calleth Heraclas his predeceffor, Pope, as wee may see in Eusebius his seuenth booke, & seuenth chapter. There may bee many suche like testimonies founde, whiche declare that the name Pope was in auncient time common to all Bishops. If the question be, touching the signification of the name, Suidas saith, that it signifieth in the language of Syracuse, as much as father. But we haue disputed and discoursed heretofore, largely enough of this primacie.

*Euseb. lib. 7.
cap. 7.*

Nowe let vs returne to our first purpose and speeche, who is hee that hath ordained these orders and ecclesiasticall degrees? by what dore haue these pastors entred, into the Lordes sheepefolde? who hath called & placed them in their charges? was Iesus Christe (who is the chiefe sheepehearde, the Prince of Prophetes, the wisdom of the father) so ill aduised, or so carelesse that hee hath not placed so many degrees, and offices in his Church, as hee sawe and knewe to be needefull, for the rule and gouernement thereof, seeing hee loued it so much, and esteemed it so deare and precious vn-

to himselfe, that he deliuered him selfe vnto the most cruel and most shamefull death of all others, to saue it? Let these reuerende Prelates put downe their authors: Let them shew from whence they are come, and from whome it is, that they bee as it were installed, established, and set in the Church. Let them bringe foorth and alleadge the woorde of GOD if they can, or if they cannot, let them leaue off and cease at the least, to strengthen them selues so much with their succession, and so often to oppose, and set against vs, their vocation and sending.

The end wherefore the lord sent his workmen into his haruest.

Mat. 28. 19

Mark. 16.

15. 1. Cor. 11

23, 24.

Ioh. 12. 15.

Act. 20. 28.

But will we examine the end, for whiche the Lord of the haruest, hath sent forth his workmen into his haruest? Hee him selfe hath declared it, when he commanded the to preache the Gospel, and to minister the Sacramentes after his example. Whiche in an other place is signified by the woorde of feeding the sheepe, euen as Iesus Christ said vnto peter: *Peter louest thou mee? feede my sheepe.* And Saint Paule speaking to the Bishop of Ephesus: *Take heed to your self (saith hee) and to all the flocke, ouer which the holy Ghost hath made you Bishops or ouerseers, to feede the Church of God.* Also S. Peter: *The elders*

elders which are amongst you, I beseeche, who *1 Pet. 5. 1. 2.*
 am also a fellow elder, feede the flock of Christ,
 which is committed to you. Wherefore cur-
 sing and woe is by the Lorde pronounced,
 against the Pastors which feed themselves, *Ezech. 34. 2.*
 and feede not their flockes or sheepe. And
 Saint Paule hauing regarde thereto, saith in
 his Epistle to the Romanes, That hee was *Rom. 1. 1.*
 called and sent by Iesus Christe, to preache the
 Gospell of God. And to the Corinthians: Ne-
 cessitie (saith hee) to preache the Gospell, is *1. Cor. 6. 17*
 laide vpon mee, and woe is vnto me if I preach
 not the Gospell, because the dispensation there-
 of is committed vnto me. In the Epistle to the
 Hebrewes it is saide, that the pastours and *Heb. 13. 17.*
 guiders of the Church, ought to watch for the
 soules of them, that are committed vnto them,
 as they that must giue account thereof. And
 that is it that the worde bishop importeth,
 and meaneth, that is to say, a watche man,
 or an overwatcher, because the pastors ought
 to bee as it were watches, or watch men,
 according to the Prophesie of Ezechi-
 el, that they maye watche ouer the *Ezech. 3. 17.*
 flocke. *33. 2.*
 Saint Paule in other wordes setteth out
 this ende, when hee saith to the Ephesi-
 ans, That Iesus Christe hath giuen Apostles, *Eph. 4. 11. 12*
 Prophetes,

1. Cor. 4. 1. 2

Prophetes, Euangelistes, Pastors and Doctors, for the gathering together of the Saints, for the worke of the ministerie, and for the edification of the body of Christe, that is to say, the Church. And writing vnto the Corinthians hee saith in one worde, That it is required of the Ministers of Christe, who are the disposers of the secretes of God, that every man bee found faithfull, behauing himselfe faithfully, diligently, and rightly, in the execution of his charge and office.

Nowe according to this rule, can the Popes, Cardinals, Bishops, & other priestes of the Romishe Church saye, that they occupie themselves in their charges, to feede the flocke of Christ, to preache the Gospel, to administer the sacraments, to assemble the saints, to giue ouer themselves wholly to the worke of the ministerie, to edifie the Church? How doe they satisfie and answer the ordinance and commaundement of Iesus Christ? Howe can they excuse themselves, that they should not be almost all accursed, according to the testimonie of Ezechiel and Saint Paule, whereof we spake, not long sithence? what can they say or alledge for themselves, that they should not be excommunicated and deposed, if the canons, whiche

which they attribute to the Apostles (of
whiche we spake in the fifth Chapter)
were well and rightly obserued a-
mongest them, as they say they shoulde bee
indeede?

But behold their vngodlynesse: they say
that they exercise and execute their fore-
said offices and charges by their Vicars and
deputies, whom they haue substituted and
appointed vnder them in their places ouer
their parishioners. Yea but whē Iesus Christ
called & sent foorth his Apostles, did he say
vnto them, goe and bee the pastors of my
Church, teaching it and feeding, by Vicars,
substituts and lieutenants, which you shal
put in your places? It is certaine that hee
did not so, but he gaue vnto them in their
owne persons, the speciall charge of his
Churche, and commaunded them in
plaine and expresse tearmes, to preach the
Gospell them selues, and to administer
the Sacramentes. Moreouer what suffi-
cient Vicars or Deputies are they wont to
haue, and howe faithfull, meete and able to
doe the ducie of Pastours? Such Bishops
and persons, such Vicars and Lieutenants,
that is to say, one of them as ignoraunt,
foolish and vnskilfull as the other. But why
doe

doe they take vppon them the name and charge of an office, which they will not exercise and execute? why take they the hyre wages and reuenue of that labor and work, which at no hand they doe, neither in deed will doe? For they haue no care to haue Vicars and Liefetenants, but that thereby they may enioy prebendes, and the reuenues of their benefices, and yet they will seeme to haue them, as though it were to doe their duties.

Yea which is more then this, they make accursed and more then profane diuision of their offices, betweene them and their Friers, vilanously separating that whiche Iesus Christe hath ioyned together: For to whome was it, that Iesus Christe committed the office to minister the Sacramentes, but euen to them themselves, and to them alone also, whome hee inioyned and commanded to preache the Gospel? But these men, to wit, the Bishops, parsons, and other Priestes, do reserue vnto themselves the administration of the sacraments, such as they haue, with the rents and reuenues of their bishoprickes, parsonages, and other benefices, and putt ouer the charge and office of preaching the worde vnto the Friers, leauing

uing them the bagge, wallet, and staffe,
 whatsoeuer by begging they can get for
 their hyre and wages. But seeing that they
 leaue vnto the friers the office of preaching,
 why doe they not leaue vnto them also the
 office and charge to administer the Sacra-
 mentes? For these two offices are ioyned
 together, and may not at any hand be sepa-
 rated or fundred one of them frō an other.
 Notwithstanding, there is in the popedom
 a plaine prohibition and forbidding, that
 friers, in as much as they are friers, shoulde
 meddle with or take vpon them to admi-
 nister any Sacrament, except they bee such
 as haue charge, or vnlesse they bee dispen-
 sed withall for the doeing of it. But why
 then are they suffered to preach? For this
 is to doe against the ordinaunce and insti-
 tution of Christ, and to deuide and sunder
 things, which he hath ioyned together. Or
 seeing, that they are come so farre, as to for-
 bid friers to administer the sacraments, why
 do they suffer them to say masse, seeing that
 they all hold and affirme, that the masse, is
 the Sacrament of the holy supper, which for
 this cause also they call, *The Sacrament of
 the altar.*

Indeed to speake according to the truth,

making also an ende at the length of this matter, these men cannot after any maner whatseouer, vaunt or boast theselues, to be true bishops & pastors, seeing they are not called by Christ to such offices, & that they doe not any maner of way exercise duties & charges, according to the ordinaunce and cōmandement of the Lord of the harvest.

The X. CHAP.

Whether the ministerie of the worde, bee alwaies necessarie in the Church: and howe much men ought to attribute or giue unto it.



After that wee haue spoken of the diuers degrees of ministers in the church, & of their charges and offices, it shall be very meete and requisite that wee declare, whether the ministerie of the worde bee alwaies necessarie and needfull in the Church or no. For there are some which doe despise it, and vtterly disallowe the same, as though it were superfluous, vnprofitable, and vaine, whose ar-

gumentes and reasons wee must first examine, and afterwards we will alleadge and bring foorth our reasons and warrantes against them.

Their first argument is this : The holy Ghost is our inward doctor, who teacheth vs all thinges, and leadeth or bringeth vs to the knowledge of all truth : It followeth then, that we haue not any need of the outward ministerie, neither that any doe teach vs with the liuely or liuing voice.

1. Iohn. I. 20

Iohn. 16. 13.

I aunswere that the consequent is false, and that the argument is captious and sophistical, by reason of the insufficient numbring or reckoning of causes. For there are three very right causes, by which wee are guided and ledde to the knowledge of the truth. The first is the holy ghost: the second is, the outward ministerie of the worde: The third is our wil, (but yet regenerated) agreeing with these two. Now of these three causes or means we are not to despise any one, seeing that God by the, wil accomplish and bring to passe, his owne worke in vs. Wherefore, although it be the proper and peculiar office of the holy spirit, to lighten vs within, and to lead vs to the knowledge of the

L truth,

truth, yet so it is notwithstanding, that the outward ministerie of the worde is not vnprofitable, because that god vseth the same as an inferiour or secondary meane, for the aboue named effect and purpose. And indeede the preaching of the worde, and the administration of Sacramentes, doe then shew and bring foorth their effect & power, when the holy ghost ioyneth his withall, by the which only the eares are pearced, the hearts opened, the affections touched, and the wils disposed and prepared, thereby to giue an entrance to the outward ministry: insomuch that if this inward master or teacher do faile vs, the outward ministerie can no more profite our soules, than the light of the Sunne helpeth blind eyes, or than a voyce which soundeth lowd, profiteth deaf eares. In the meane while, the outward ministerie is not vnprofitable or vaine, when the operation of the holy Ghoste is ioyned therewith, working within, but is full of vertue, efficacie and power, euen as it pleaseth God to blesse it.

The second argument is. Those which knowe all things, and haue not neede that any should teach them, haue nothing to do with the outward ministerie: but the faith-
full

full know all thinges (as S. Iohn saith,) and haue no neede that any should teach them. *1. Ioh. 2. 20. 27.*

It followeth the, that the faithfull haue nothing to do with the outward ministerie.

I answered, that the place of S. Iohn, is very yll & peruerfly applyed. For when he saith, *that the faithfull* (to whome hee writ) *knewe all things*, first this ought to bee referred to that which hee had before saide, in the 14. verse. to wit, *that they knew the father* (for he *1. Iohn. 2. 14.* that knoweth the father, certainly knoweth all, because the father is knowne in his sonne) *in whome are hid all the treasures of wisdome and knowledge*, as saith Saint Paul. *Col. 2. 3.* And therefore also the same Apostie declarcth to the Corinthians, *that he esteemed not to know any thing among the, saue Iesus Christ and him crucified.* *1. Cor. 2. 2.*

Secondly when he saith, *that they knew all things*, it is as if he had saide, that they were not yong schollers, rude, & ignorāt, but expert & well skilled in the matters, which he propounded & set forth vnto the: and that therefore he did not set out these pointes to them, as though they were altogether vnkowne to the, but that he did onely bring these thinges to their minds, that they might remeber them. As S. Peter writeth vnto the

2. Pet. 1. 12. faithful, *I Will not bee negligent (saith he) to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present truth.*

Finally, when he saith, that they had no need that any shoulde teache them, this ought not to be read alone by it selfe, but ought to be ioyned with that which followeth, to wit, but as the same annointing teacheth you of all things, & it is true, and is not lying: As if he would say: you haue been taught of the holy ghost, who is alwaies true, and no manner of way a lyar. You then haue not neede, that any should teach you some other matter, as they are wont to doe which teach for doctrine mans inuentions, but if any doe teach you, that he folow that which the holy ghost hath taught you, in whose doctrine it behoueth you alwaies to abide.

The third argument: the Lord saith thus.
Iere. 31. 34. *And they shall teach no more euery man his neighbour, and euery man his brother, saying, Knowe the Lord: for they shall all know me, from the least of them vnto the greatest of the.* This promise must be referred to the state of the Church vnder the new Testament: & therefore it followeth, that the ministerie of the worde, ought not any more to haue place
 nowe

now in the church. I answered, that the application of the place of Ieremie, is altogether contrary to the meaning, intent, and purpose of the holy ghost. For first and foremost the Lord making cōparison betweene the olde people and the new, meaneth not any other thing, but that vnder the Gospell he woulde sende vnto his people so great a light, by the means of Iesus christ his sonne, that his knowledge should bee common & familiar to all, wheras vnder the law, he manifested and declared himselfe darkely, and that vnder certaine shadowes & figures. As indeed the ancient people, y^e is to say, they which were in the time of the olde Testament, were not so familiarly, plainely, and perfectly taught, as we be at this day, by reason whereof also the Prophet Malachie calleth Iesus Christ, *the sonne of righteousness*, signifying therby, that the fathers vnder the law, had indeed som light, but yet not such a light as we, through his goodnes haue at this day. Furthermore we must mark y^e the Lord doth not say simplie: *They shall teache no more euery man his neighbour, & euery mā his brother*, but he addeth, saying: *Know the Lord*. By which restriction, or restraining it into a narrow roome, he plainly declareth,

Malac. 4. 2.

that hee promiseth to his children suche a knowledge, that they shall not be any more learners of the A.B.C. neither young scholars in the doctrine of saluation. For these words, *Know the Lord*, denote & point out the first rudiments or instructions of faith, and of the heavenly doctrine. And indeed, if we well weigh & marke, how rude, grosse and ignorant the old fathers were, we shall find that they were as it were, litle children, euen as S. Paul saith, & as yet in their A.B.C. But God hath shewed vnto vs, a far greater grace, because that wee haue a more manifest, cleere, & shining light, to leade vs to the knowledge of God, and of the misteries of our saluation. For this cause Iesus Christe said: *Blessed are your eyes, for they see, & your eares for they heare. For verily I say vnto you, that many Kings, Prophetes, & righteous men, haue desired to see those things which ye see, & haue not seene them: and to heare those things which you heare, and haue not heard them.* In summe the Lorde promiseth heere, that his people shall not be founde so grosse and ignorant, vnder the newe couenant or Testament, that they shall haue need of the principles and beginnings of christian doctrine. But if wee would not take this place in this sense,

Gal. 4. I. & c.

Mat. 13.

16. 17.

Luke. 10. 23

24.

sense, how shall wee expound an other of I-
saiah, which seemeth to be contrary to this?
He saith: *It shall bee in the last dayes, that the* *Isai. 2 + 2.3.*
mountaine of the house of the Lord shall be pre-
pared in the toppe of the mountaines, and shall
bee exalted above the hilles, and all nations
shall flowe vnto it, and many people shall go and
say, Come, and let vs goe up to the mountaine
of the Lorde, to the house of the God of Iacob,
and he will teach vs his wayes. It is certaine
that he prophesieth euē as Ieremiah, of the
grace of God, which should bee made ma-
nifest through Iesus Christe in the time of
the Gospel. Now one of them saith: *Euery*
one shall not teach his neighbour, for they shall
all knowe the Lorde: The other saith: *The*
people shall runne together and say: Come, Let
vs goe up to the mountaines of the Lorde, and
hee shall teach vs his wayes. Howe shall wee
make these two places agree, seeing that
both of them prophesie of one and the self
same thing? Verily Ieremiah meaneth, that
the people of God shall be in such sort ligh-
tened vnder the newe Testament, by the
light of the Gospell, that they shall haue no
more neede of the rudimentes or first in-
structions of religion, neither to bee so
taught as the olde people were, by the

shadowes & ceremonies of the law. And as touching Isaiah, he meaneth that vnder the same Newe Testament, the people shall (though they be wel aduanced and instructed in the points of Christian doctrine) notwithstanding diligently indeuour, more & more to aduance themselves, & grow forward therein, & that for that purpose, they shall continually exhort one another, to the end they may better profit in the knowlege of the law.

Isel. 2. 28.

49.

The fourth argumēt. It is written in Ioel: *At that time, (that is to say, in the time of the new Testament) I will poure out my spirite vpon all flesh, saith the Lord, & your sōnes & your daughters shall prophesie, your old men shall dreame dreames, & your young men shall see visions: And also at that time I will powre out my spirite vppon the seruants, & vpon the maides.* Nowe by this promise, the charge & office to teach, is without any differēce laid vpon al, vpō fathers & children, vpō sonnes & vpon daughters, vpon old folke, & vpon young, vpon seruants & maides: wherefore it foloweth, that the ministry of the word, is not necessarie in the Church.

I aunswere, that there is nothing in this argument or reason, but a meere cauil. It is

true

true, that this prophesie ought to be referred to the kingdom and comming of Iesus Christ, & that the gift of prophesying shold then be common, both to men & women, to old & young, & to be short to all estates. But in the first place this is to bee marked, by the prophet speaketh heere by comparison, vsing a figure commonly called *Hyperbole*, that is to say, a maner of speeche very excessive, because of our wearisomnes, slacknesse and negliigence, for hee doth not presently promise, that al vnder the Gospel, from the first to the last, shalbe partakers of this gift, but in respect of the olde people vnder the lawe. For if wee compare, the estate and condition of the olde Church, with the singular treasures, which God hath powred out, and giuen vnto his people, after the manifestation and reuealing of Iesus Christe, wee shall finde, that in this latter time, the Lorde hath spreade abroad, and powred out the giftes of his spirite vpon all fleshe, that is to say, almost vpon all men, when as vnder the lawe, a very small number was partakers thereof. Wherefore when he saith, *That the Lord will powre out his spirite vpon all fleshe*, this particle or worde *all*, is not heere taken in his proper

signification, as though it were simple and altogether vniuersall, but is indefinite, and must bee referred to all estates and conditions of people, and not to euery singular person: as in this sentence of S. Paule, where it is laide: *that God will haue all men to bee saved*, that is to say, all persons, of what qualitie, and condition soeuer they be. And in that place of Saint Mathewe, where hee saith, *that Iesus Christ being in Galilee healed all sicknesse, and all diseases among the people*: That is to saye, all sortes of sickeneses and diseases. And indeede Saint Peter, in the seconde Chapter of the Actes, maketh this sense manifest and plaine vnto vs, when hee saith, *that this prophesie was then accomplished when Iesus Christ sent his holy spirite, vpon the Apostles*. Nowe we knowe that all fleshe, that is to say all men, were not at that time indued, with the gift of prophesie.

Secondly. The Prophet speaketh not heere, of the publike office and charge to teache, but of the particular dutie of euery one, calling them generally Prophets, who in the time of the Gospell shoulde bee indewed, with so great light of doctrine, that they might after a sort bee compared with

1. Tim. 2. 4.

Mat. 4. 23.

Act. 2. 16. 17

with the auncient prophetes. Whereunto also must bee referred the place of Ieremi- *Iere. 31. 34.* ah, which wee haue expounded in the former argument, and likewise the place of *Mala. 4. 2.* Malachie and of Iesus Christe in the 13. of *Mat. 13. 16* Saint Mathewe. It is not then without *17.* cause, that Ioel attributeth, this tytle or name of Prophete, to them, who haue no publike charge or office to teache, but are onely inlightened by the holy spirite, and the preaching of the Gospell: because that this light is farre more excellent, then the gift of Prophecie it selfe was in diuers who *1. Thes. 5. 11* liued vnder the lawe. And also though wee are bounde, to exhorre one an other, and to teach one another in the doctrine of godlinesse, and the feare of God, yet for all that the publike ministerie of the worde, is not superfluous or vaine in the Church. For the selfe same God, that hath commanded fathers, to instruct their children, and all vs to admonishe one an other, hath also ordeyned the publike ministerie of the worde in the Church, that it may bee there practised and exercised, not for some fewe yeeres onely, but euen vnto the ende of the worlde.

And thus muche touching the arguments

ments of the aduersaries and such as set the
selues against the ministerie of the Church.
Nowe let vs bring foorth our reasons to
proue the contrarie.

The first reason is ; Iesus Christe hath
commaunded that the Gospel should bee
preached, and the Sacraments administred
in the Church vnto the ende of the worlde.
Then it followeth, that the ministerie is
alwayes requisite and necessarie in the
Church. I proue the Antecedent or former
proposition by these wordes of Christ, writ-
ten in the last Chapter of Saint Matthew:

Mat. 28. 19.
20.

*Go and teach all nations, baptising them, in the
name of the father, and of the sonne, and of the
holy ghost, teaching them to obserue whatsoeuer
I haue commaunded you, and behold I am with
you vnto the worldes ende. For after the com-
maundement to preache the worde and to
administer Baptisme (vnder which Sacra-
ment, the other also of the holy Supper is
conteyned) because the Disciples might
doubt or feare their charge, as being great
in labour, and harde to execute, Iesus
Christ addeth a promise of his assistaunce
not for tenne or twentie yeeres onely, but
for alwayes, euen vnto the ende of the
worlde, Wherein hee manifestly setteth
out*

out and declareth two thinges. One, that hee willeth and ordeineth, that the ministerie bee exercised in the Church, not for one age onely, but continually vnto þe consummation and end of all thinges. The other is, that hee promiseth, that although Satan subillie deuise & inuent and practise all that hee can, to hinder the ministerie & the work of Gods seruants, and the tyrants by their practises and violences, inforce the selues, to the vttermost of their power, to ouerthrow, & to bring to naught the church of God, yet hee will by his godly and heauenly power, alwayes maintaine his truth in the worlde, and preserue his Church therein by the ministerie and labour of his faithfull pastors.

The seconde reason: The Apostle Saint Paul saith to the Romanes, *That faith cometh by hearing, and hearing by the worde of God.* Whereby he declareth, that God hath accustomed to plant faith in our heartes by the preaching of his worde. It is true, that the power of God is not tyed to this outward meane, but that hee is able to beget faith in vs after some other fashion, and by some other meane (although it be to vs incomprehensible) euen as it shall please him selfe:

Rom. 10. 17.

selfe : but notwithstanding all this, the ministerie of his word, is the ordinary meane, which hee vseth or serueth himselfe with, to giue vs faith by, so that they which will haue faith, without the preaching and hearing of the worde, doe as much as though they woulde liue, without meates & drinks which God hath ordeined for our bodilie life, Now hereupon we take and frame our argument thus.

Faith is in all times, and alwaies necessarie for men.

But faith is giuen vnto men from God, by the ministerie of the worde.

Therefore it followeth, that the ministerie of the worde, is in all times, and alwaies necessarie for men.

The third reason : It is certaine, that for as much as the Sacraments are ordeined by God, to bee as it were seales of the worde, to seale in our heartes that which is therein contained already, that is to say the vnion, fellowship, and partaking, which wee haue in Iesus Christe, it followeth, that where there is not the worde of God preached, there wee cannot haue any Sacrament. For as a seale is altogether vnprofitable, yea is not

not allowed a seale, vnlesse it bee bound or set to some instrument or writing, for the confirmation thereof: euen so the Sacrament is altogether vnprofitable, yea indeed is not a Sacrament, if it be not ioyned with the worde of God preached, to confirme the same vnto vs. Whereupon Saint Augustine hath sometimes saide: *Let the word* *Augu. sup.*
bee ioyned to the Sacrament, and there shalbe *Iohan. Hom.*
made a Sacrament. Of what worde spea- 13.
keth hee: verilie not of a worde numbled vp, murmured or whispered without vnderstanding ouer the Elements, but of the worde of God preached to the faithfull, & receiued of them through faith, as hee himselfe maketh it plaine, when speaking of baprisme, he addeth, *this is the word of faith which we preach, by which baptisme is consecrated and hallowed, to haue power to make cleane.* Now from that which is aboue said, we reason after this manner.

The administration of the holy Supper, is alwayes necessarie in the Church, euen vnto the end of the worlde, for Iesus Christ hath commanded vs to celebrate it, and by that meanes to preach or shewe foorth his death vntill his comming againe.

But the administration of the supper can
not

I. Cor. 11. 26

not bee performed without the ministerie of the worde.

Therefore it followeth, that the ministerie of the worde, is alwayes necessarie in the Church.

Ephes. 4. 11. The fourth reason : Iesus Christ hath giuen and established the ministers of the worde, for the worke of the ministerie, till wee all meete together (in the vnitie of faith and knowledge of the sonne of GOD) vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ, that is to say, till that Christ be perfect in vs, and haue in vs his full growth and increase. But wee can not obtaine suche perfection vnto the ende of the worlde, at what time GOD shall bee all in all. For as Saint Paule saith, *2. Cor. 13. 9.* *Wee knowe in parte, and wee prophesie in part. But when that which is perfect is come, then that which is in part shalbe abolished.* Wherefore it followeth, that Iesus Christe hath giuen and placed the ministers of the worde, for the woorke of the ministerie, vntill the ende of the worlde, and then God shall be all in all.

These reasons are sufficient for this present, to teach and proue that the holy ministerie, is continually requisite and necessarie

farie in the Church : as indeede, the Lorde
hath for our good & saluation established
the same, to abide in all ages, therein apply-
ing and framing himself, to our weaknesse,
which is so great (we being corrupted tho-
rough sinne) that without this means meet
and agreeable to our nature, we could not
bee well instructed in the points of our sal-
uation. For if God should speake vnto vs in
his maiestie, wee could not at any hand a-
way with or abide his presence, as wee may
see it, by those, that when hee was minded
to publishe and to giue his lawe, the people
thēselues beeing astonished, with his great-
nes & maiestie, said vnto Moses, *Talke thou
with vs, & we will heare. But let not the Lord
talk with vs, lest we die: And God accepting
this their request, saide vnto Moses, I haue
heard the woordes of the voyce of this people,
which they haue spoken vnto thee: they haue
wel said, al that they haue spokē. Oh that there
were suche a heart in them to feare mee, and to
keep al my cōmandements alway, that it might
goe well with them, and with their children for
euer. Go, say vnto them, return into your tents,
but stand thou heere with me, & I wil tell thee
all the commandements, & the ordinances, & the
lawes, which thou shalt teach them,* that 31.

Exod. 20. 10

Dent. 5. 29.

29.

Dent. 5. 30.

M

they

they may doe them, &c. Wherefore God yielded vnto this people their request, to wit, that they might bee taught, by the ministerie of Moses. And sithence that time, it was yet his good pleasure, to haue continued, and that vnto the ende, this manner of instructing and teaching his Church, by the ministerie of men, which order men themselves did require and choose: in so much, that when God himselfe sent Iesus Christe his sonne, to preache the Gospell, hee appointed him, to take vpon him, not the nature of Angels, but the seede of Abraham, that he might be like vnto vs in all thinges, yet without sinne. And Christe himselfe ascending to heauen, committed vnto his Apostles (who were men as we) the office and charge to teache vs. And since that time, this order hath continued, and is common and ordinarie in the Church, and can not bee separated from the Church, to wit, that God doth teache vs, by the ministerie of men, as by his instruments, which are most profitable, familiar and easie to vs. The Eunuch of Candace Queene of the Ethiopians, read in his chariot the holy scriptures: and no doubt, the Lorde could very well haue instructed him, in the mysteries of faith,

Mark. 1. 38

Heb. 2. 16.

Act. 14. 15.

Act. 8. 27.

&c.

faith, by the secrete vertue and power of his holy spirit, but yet hee delighted rather to haue it done by the ministerie of Phillip, and liked better therof. Cornelius the Centurion, to the ende he might bee more fully instructed in the knowledge of the Gospel, was sent backe (as it were) from the Angell to Saint Peter: *Hee shall tell thee* (sayth the Angell) *what thou oughtest to doe.* Yea Saint Paule himselfe, although that the Lord had spoken vnto him with his owne mouth, was yet notwithstanding sent backe (as it were) to Ananias, that he might be instructed, and receiue the holy Ghoste, and bee baptised. Wherefore they that doe cast from them, or disallow the ministerie of the Church, hanging vpon, and loking for angelicall and diuine reuelations, to instruct them, doe not onely deceiue themselves, but also violate and breake the order, which God hath established in his Church, for our saluation.

Now there remaineth, to see and knowe howe much wee ought to deferre and giue to the ministerie, for if they bee deceiued which despise it, and do not their duetie in that behalfe, which they ought, they are

Act. 10. 1. 2.

&c.

Act. 9. 3. 4.

&c.

deceined also, which attribute or giue ouer muche vnto it. Wherefore wee say, that we ought not to giue to it, either more or lesse, than that which belongeth thereto, & that as it is good reason that the authoritie and credite thereof, should bee reserued vnto it selfe safe and sounde, so wee ought to take good heede of this, that wee pull not from God the honour which is due vnto him. For this purpose and point, wee must diligently obserue and marke this distinction.

1, Cor. 3. 7.

Sometimes man is compared with God, when the minister is mentioned or spoken of, and then it is said, that hee is not able to doe any thing at all, and that his labour or worke is altogether vnprofitable. As when Saint Paul saith: *Neither is he that planteth, any thing, neither is he that watereth, but God that giueth the increase.* For what can man haue in himself, if he would enter into this, to parte or deuide a matter betweene God and himselfe? we must therefore take heede of this, not so much as once to thinke, that the vertue and power of the holy Ghost, shoulde be tied and bound to the ministerie of men, as though without it god could not work in mens harts, euen as shall please himselfe

himselfe, as we see that they of the Romishe Church suppose and thinke, as appeareth in this, that they spare not to affirme, that if a childe die without baptisme administred by man, it cannot bee saued : and on the other side, that they which receiue the outwarde signes from the ministers hands, receiue by and by the grace of God, which is tyed to those signes. But god saith by his prophets, *That it belongeth to him, to write his lawe in mens harts, to take away from them their stonie harts, and to giue them heartes of fleshe, to renue within them a new spirite, to put his feare in their heartes, that they should not departe from. Shortly : That it is he alone, to whom it belongeth to pardon sinnes, and to saue.* *Iere. 31. 33. Ezech. 11. 19. Iere. 32. 40. Isai. 43. 25.* And we heare that which Saint Paule saith, *That it appertaineth to GOD, to giue the increase to that which the ministers plant & water: And Iesus Christ: That none can come vnto him, except his father drawe him.* *1 Cor. 3. 7. Ioh. 6. 44. 65*

Sometimes also the scripture speaketh of man, without comparing God and him together, and then, in respect that God vseth his ministerie, to accomplishe his owne worke by, that is attributed to him, which is proper and peculiar to God. As when it is saide, that the ministers plant and builde *1. Cor. 3. 9.*

I. Cor. 3. 6. Churches, that they beget men, and win them
Philemon 10 to God, that they turne mens hearts, that they
Luk. 1. 16. remit and retaine sinnes, that they saue. All
Joh. 20. 23. this must bee vnderstoode in that they are
Inde. 1. 23. the instruments, and as it were the hand of
 God, to bring all these things to passe by:
 for then the question is not, of that whiche
 man doeth by his owne vertue and power,
 but of that whiche God worketh by the
 hande and ministerie of man. Wherefore
 GOD is alwayes the efficient or working
 cause of our saluation, and man, together
 with the word of God, which he propoun-
 deth and preacheth vnto vs, is nothing els,
 but the instrument and minister, wherewith
 God serueth himselfe, or whiche hee vseth
 for the perfourmaunce of so excellent a
 worke. Whereupon it followeth, that they
 whiche despise and reiect the ministerie
 which God hath ordained, doe despise and
 reiect God himselfe. For this cause Iesus
Luk. 10. 16. Christ saith: *He that heareth you heareth me,*
and he that despiseth you despiseth me, and he
that despiseth me, despiseth him that sent mee.
 And Saint Paule writing to the Corinthi-
 ans, declareth right well, in what authority,
 reuerence, and account, wee ought to haue
 the

the ministerie of the worde, when he saith,
*That GOD hath committed vnto the Pastors
 and ministers of the Church, the embassage or
 ministerie of reconciliation. And writing to
 the Thessalonians: Wee thanke God without
 ceasing, that when yee receined of vs the word
 of the preaching of God, yee receined it, not as
 the word of man, but (as it is indeede) the word
 of God, which also worketh in you that beleene.*
 It is for the verie self same reason, that spea-
 king vnto the Romanes of the word prea-
 ched by the ministers, hee saith : *That the
 Gospel is the power of God to saluation, to all
 that beleene. And to the Corinthians, that
 Though the worde or preaching of the crosse be
 to them that perish foolishnesse, yet it ceaseth
 not to be the power of God to vs which obtaine
 saluation. Nowe the preaching of the word
 is so called by Saint Paule, because it is the
 powerful and effectuall instrument, which
 G O D vseth to saue vs. And for this cause,
 it is called also by Isaiah, The arme of the
 Lorde.*

2. Cor. 5. 18.

1. Thess. 2. 13

Rom. 1. 16.

1. Cor. 1. 18

Isai. 53. 1.

In summe, wee ought diligently to take
 heede to, and to regard that which S. Paule
 saith vnto the Corinthians: *We together are
 Gods labourers, yee are Gods husbandrie, and*

1. Cor. 3. 9

M 4

Gods

Gods building: in so much that wee alwaies set before vs two things, when the question or dispute shalbe, touching the ministerie; that is to say, on the one side, the minister that shal speake and preach vnto vs, and minister the Sacrament vnto vs; and on the other side God, who worketh inwardly in our hearts, and indeed accomplisheth and fulfilleth in vs, that which the minister speaketh vnto vs, and doth outwardly represent and shew vnto vs. As we haue a notable example thereof in the 16. of the Acts, where

Act. 16. 14. *it is said: that as S. Paul preached the word of God to Lydia, a seller of purple, God was hee alone which opened her heart, that shee attained vnto, and understoode the things which Paule spake.*

CHAP. XI.

Of the holinesse of the Church.

VE haue scene and heard heretofore, that the Church is the companie of faithfull people, which is also called the communion or fellowship of the Saints & holy

holy ones. The Church therefore is holy, because it is compacted or made of Saints or holy ones. But here wee must marke foure points.

The first is, howe and in what sense, wee are called Saints or holy ones. It is not as the idiots or ignorant people vnderstande it, who by Saintes, meane none other, but those which are already dead, and so canonised by the Pope, or els the Priestes and Friers, clad in white, or blacke, and girded with a rope. But by saints wee vnderstande them, who being elected from before all euerlastingnes of time, are in their time (that is to say, in the time which God hath appointed them, before the foundations of the worlde were laid) sanctified by GOD, through Iesus Christ, and clothed with true faith. Now such are all true Christians and faithfull people.

The seconde: that it is not of our selues that wee are Saintes, or holy ones, neither of our owne nature, for by our owne nature all wee are altogether corrupted, and the children of wrath. But wee are saints, because Iesus Christe hath sanctified vs, as hee him selfe saith in Saint Iohn, *For their sakes I sanctifie my selfe, that they also may be*

*Psa. 51. 5. &c
Gen. 8. 21.*

*Rom. 8. 6. &c
Ephe. 2. 3.
Ioh. 17. 19.*

sanctified through the truth. Nowe hee hath sanctified vs by the vertue and power of his holy spirite, which by reason of this effecte is called *the spirite of sanctification*. And this is that which Saint Paule meaneth, when hee saith, that Iesus Christe hath redeemed his Church, and hath sanctified it, that hee might make it unto him selfe, a glorious Church.

Rom. 1. 4.

Ephe. 5. 25.

26. 27.

1. Cor. 1.

1. Cor. 6. 5.

10. 11.

Nowe this sanctification or holinesse, is brought to passe, first by the imputation or account of Christes righteousnesse vnto vs, for hee was giuen vnto vs by the Father, to be our sanctification. Secondly, by the purging or cleansing of our filthinesse, that is to say, by the forgiuenesse of our sins in the blood of Iesus Christe, as Saint Paule declareth it in the Corinthians, when hee saith, *Bee not deceiued, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdome of God, and such were some of you, but yee are washed, but yee are sanctified, but yee are iustified, in the name of the Lord Iesus, and by the spirite of our God. And indeede Saint Paule in an other place sheweth*

eth, that filthinesse is opposed and set against sanctification and holynesse, when he saith to the Romanes: *As you haue giuen your members seruants to uncleannesse and iniquitie, to commit iniquitie: so now giue your members seruauntes vnto righteousness in holines.* Also to the Thessalonians, *God hath not called vs vnto uncleannesse, but vnto holinesse.*

Rom. 6. 19.

1. Thess. 4. 7

The thirde pointe is, That the holinesse of the Church is not at any time perfecte, so long as shee trauelleth and fighteth in this worlde: whiche maior I prooue thus.

First, if the Church were without spot in this world, in vaine hath our Sauour Christ taught it alwayes to pray, *forgiue vs our trespasses, and sinnes.* But the Lorde Iesus hath not without good cause giuen vs such doctrine and instruction, wherefore it followeth that the Church, is not in this worlde without spot, yea rather that shee hath continuall need alwaies for to pray vnto God, that shee may bee more and more sanctified and obtaine the forgiuenesse of all her sinnes.

Mat. 6. 12.

Secondly, those which are without spot and

and wrinkle, haue nothing to doe with any washing, because they haue no neede thereof. But the faithfull although they bee washed, haue notwithstanding neede yet of washing still, as Iesus Christ himselfe declarereth it vnto vs, when hee saith, *Hee that is washed, needeth not save to washe his feet.* For by the washing of the feete, hee meaneth a continuall sanctification. It followeth then that the faithful are not in this world without spot.

Ioh. 13. 10.

1. Cor. 1. 2

Thirdly, Saint Paule ceaseth not, to adorne and bewtifie the Corinthians, with the title of the Church, who notwithstanding greuously abused the holy supper of the Lorde, and had amongst them diuisions, and partakings, which are not smal faultes, yea indeede they were in doubt also, touching the resurrection of the dead. Also he nameth the assembly of the Galathians, the Church, although that poore people were deceaued by false Prophetes, and carried away to another gospel, contrarie vnto that, which he had preached vnto them. These places doe manifestlye declare that the Church is neuer so pure and perfect in this worlde, but that it hath alwayes neede to bee more and more purged and sanctified.

Gal. 1. 2.

Which

Which thing Saint Paule sheweth yet more plainly, and openly, when hee writeth vnto the Thessalonians. For hee calleth them the Church, and yet hee prayeth vnto God for them, *that he would sanctifie the through- out.* 1. Thes. 1. 1
1 Thes. 5. 23

True it is that the Nouatians, Donatists, and Anabaptistes (who doe not agree with vs, in this point) are not without their replies. For first, they alleadge vnto vs that which S. Paule writeth vnto the Ephesians: *That Iesus Christ gaue himself for his church, EPhe. 5. 25 that he might sanctifie it, and cleanse it, that he might make it vnto himself a glorious church, not hauing spot or wrinkle, but that it shoulde bee holy and without blame.* 26. 27.

But wee want not an aunswere also. Saint Paul considereth the Church not in her selfe, but in Iesus Christe her heade, whiche shee taketh holde of by faith: So shee is said to bee without wrinkle and vnblameable, by reason, not of her owne righteousness, but of Iesus Christes righteousness, whereof shee is made partaker, because it pleaseth God to impute and reckon the same vnto her: for whiche cause also, it is in another place, that *Iesus Christe is made of God the father vnto vs, wisdom,* 1. Cor. 1. 30
right

Moreouer wee might saye, that S. Paule speaketh of sanctification or holinesse promised, and which is not yet full accomplished, as though hee called and saide the Church to bee without spot, not that it is so here below on the earth, but bicause that one day it shall so bee about in heauen. And after this sort Saint Augustine vnderstandeth it. *Iesus Christe* (saith hee) *cleanseth his Church by the washing of Christians, to make it vnto himselfe, without spot or wrinckle, not in this worlde, but in the world to come.*

*August. lib.
de nuptiis &
concupisc.
cap. 34.*

They alleadge moreouer that whiche *I. Iob. 3. 6. 9.* Saint Iohn saith: *Whosoever is borne of God sinneth not.*

Whereunto I aunswere by a distinction. Those that are borne of God, that is to say, the faithfull, sinne not, that is to say, ferue not sinne, or rather sinne doth not raigne in them, because they doe withdraw themselves, as muche as they can, or are inabled, from sinne, and with all their hearte giue them selues to holinesse of life, that they may glorifie G O D. And in this sense Saint Iohn taketh it and speaketh it. Again they that are borne of God, sinne: that
is

is to say, can not liue so holyly, but that
oftentimes they stumble & fall into finnes.
For although they bee sanctified, yet for all
that, by reason of the reliques and rem-
nautes of nature corrupted, whiche yet
refleth and remaineth in them, euery day
they turne aside from the right way, and
sinne. In this sense Saint Iohn ment not
that which he saith, that whosoever is born
of God sinneth not, for so he should speake
against him selfe, hauing before saide, *If 1. Ioh. I. 8.*
wee saye wee haue no sinne, wee deceiue our
selues, and truth is not in vs, yea wee make
God a lyar, and his worde is not in vs. So it
is then, that though there seeme to bee
some contrarietie betweene those two, to
say, that wee are sinners, and sainctes bothe
together, yet all agreeth together very
well, for euerye man if wee consider him
in his owne nature, according to which he
is called the childe of wrath, hee is a sinner
worthie of death, and eternall damnation:
but if wee consider him in Iesus Christ as a
Christian and faithfull man, hee is holy,
so that he sinneth not, that is to say, serueth
not sinne, and his imperfections are hidden
and couered, because that they are not im-
puted vnto him, and moreover the Lorde
Iesus

Iesus maketh him partaker of his righteousness. And so beeing a sinner in respect of his owne nature, hee is notwithstanding reputed and accounted holy & iust before God.

But that which we haue hitherto spoken, toucheth or concerneth the members of the Church particularly. Wee may also well say, touching the Church considered in her owne bodie, that it shall neuer here be purged from al filthinesses, because that so long as shee shall bee on earth, there shall bee in her wicked ones mingled with good ones. Which thing Iesus Christ hath declared in the Gospel, by two similitudes.

Mat. 13.

24. 25. &c.

In the first hee saith: *that the kingdome of heauen, that is to say, the Church, is like vnto a man, which sowed good seede in his fiede, but while men slept, there came his enemye and sowed tares amongst the wheate, and went his way. And when the blade was sprong up, and had brought forth fruite, then appeared the tares also. Then came the seruants of the householde, and saide vnto him, Master sowedst thou not. &c. And woulde presently haue gone and gathered them vp, but the Lorde woulde not suffer them, least while they went about to gather the tares, they pluc-*

plucked vp also with them the wheate.

Therefore hee willed that they might both growe together, vntill the haruest, and in the time of haruest, the reapers shall gather the tares, and binde them in sheaues to burne them, but they shall gather the good corne into the Lords barne. Afterwards, he expoundeth the saide similitude, saying:

Hee that soweth the good seede is the sonne of Mat. 13. 39.
man, and the felde is the worlde, the good seede &c.

are the children of the kingdome, the tares are the children of the wicked, and the enemy that soweth them is the Diuell, the haruest is the end of the world, and the reapers be the angels.

As then (saith he) the tares are gathered and burned in the fire, so shall it be in the end of the worlde. The sonne of man shall send forth his Angels, and they shall gather out of his kingdome all thing: that offend, and them which do iniquitie, and shall cast them into a furzace of fire, there shall be wayling & gnashing of teeth. Then shall the iust men shine as the Sunne in the kingdome of their father.

In the seconde similitude hee saith, That
the kingdome of heauen is like vnto a drawe
net cast into the Sea, that gathereth of al kind
of things: which when it is full the fishers draw
to land on the shoare, and put the good by them

Mar. 13. 47.
48.

N

selves

Mat. 13. 49
50.

selues into their vessels, and cast the bad away. And afterwardees hee giueth the exposition thereof: So shall it bee (saith he) at the end of the worlde: The Angels shall goe foorth, and seuer the wicked from amongst the iust, and shall cast them into a furnace of fire, where shall bee wayling and gnashing of teeth.

By these two similitudes Iesus Christe very plainly expresseth, what shall bee the visible state and condition of the Church, so long as it shall bee on earth: that is to say, that the wicked shall continually be mingled therein with the good, and that in suche sorte, as the tares are amongst the good wheate in the fieldes, and as euill fishes are mingled with the good in the Sea. Wherof followeth that which we haue saide before in the third Chapter, to wit, that all they which are in the Church, are not for all that of the Church.

Gen. 4. 3. &c

And indeede experience hath in all ages shewed the same vnto vs, and maketh vs to behold the same as yet euē every day. Cain was the first that defiled the Church of God, although he offered sacrifices in outwarde shewe as his iust brother Abell did. Noah preached vnto those of his time. And continuing his exercise a long season, (some thinks

thinke fixe score yecres) hardly woulde his
 owne houlholde belecue his worde, so that
G O D destroying all the worlde by the
 flood, onely eight persons of the foresaide
 Noahs houlholde, were reserued by the
 meane of the Arke. And euen yet of those
 eight persons, with whome God had made
 a newe couenant, touching the establisshing
 againe of his Church: Ham, in his time
 very manifestly declared his hypocrisie: A-
 mongst the twelue Apostles, Iudas is found
 a traitour, and vnfaithfull: Amongest the
 seuen Deacons, one Nicholas was an here-
 tike, at the least if that be true that this Ni-
 cholas, was one of the seuen Deacons, as
 Clemens, Alexandrinus and Eusebius cer-
 tainely affirme it. Saint Iohn speaking of
 Antichristes, wherewith the Church was
 in his time troubled and tormented, saith:
They went out frō vs, but they were not of vs,
for if they had beene of vs, they woulde haue
continued with vs. And what at this day?
 Howe many hypocrites and greate mun-
 grell Mastiffes, are found at this day in the
 outwarde Church, and are suffered therein?
 Certainly, there are very many whiche
 are acknowledged and allowed for mem-

Gen. 7. 1. &c.

Gen. 9. 22.

Mat. 27. 30.
&c.

Act. 1. 16.

17. &c.

Reue. 2. 6.

Clemens

strom. lib. 3.

Euseb. hist.

eccles. lib. 3

cap. 29.

1. Iohn. 2. 18

bers of the Church, of whome GOD (who beholdeth all mens heartes) doth in the meane season iudge otherwise. Wherefore the Church euen in this respect, is not at any time in the worlde without wrinkle.

The fourth point, which wee must note heere, is, that our sanctification, is not performed or wrought al at onetime, but there are three degrees or steppes thereof, to the end that it may be perfect.

The first degree is during this life, when that our Lord Iesus Christ giueth vs his holy spirite, thereby to resist and withstande the worlde, the diuell, sinne, and our owne fleshe, to the ende that wee may loue good things, and hate euil. Hereunto may be applied that which Saint Paule speaketh of himselfe, writing vnto the Romanes, in the seuenth Chapter, verse 22. 23.

The seconde is after this life, when the soule enioyeth the presence of Iesus Christ, giuing it selfe vnto all holinesse, but our other part (that is the bodie) resting it selfe in the dust, without being able to applie it self, vnto any thing, to sanctifie the name of God by.

Rom. 7. 22
23. &c

The

The third shalbe after the last iudgemēt,
when beeing perfectly ioyned with Iesus
Christ our head, we shall behold God, euen
as he is, who shalbe all in all, and that after
such maner and sort as S. Paule saith, that
Christe is made of GOD unto vs wisdom,
righteousnesse, sanctification, and redemption.
Therefore when that our Lord Iesus Christe
shal so work in vs, that there shalbe no spot,
but that our very bodies shall be fashioned like
unto his glorious bodie, and we shalbe like unto
him, then truly shal our sanctification be ac-
complished, and made perfect, which now
is but as it were begunne in vs.

I, Cor. I. 30

Philip. 3. 21.

I. Ioh. 3. 2.

CHAP, XII.

Whether the Church may erre or no.



His question, to wit, whe-
ther the Church can erre,
hath beene diuers times
tossed and handled, for
the opening and vnfol-
ding whereof, wee must
first strue to knowe, after
what maner, or in what sēse, y^e word church
is heere to be taken : I meane, whether wee

must vnderstand this of the Catholike and vniuersall church, or els of the particular Churches. But the controuersie is not in my iudgement, of the Catholike church: for wee all agree heerein, that shee cannot erre as touching faith. And indeede howe shoulde shee erre, seeing that following Iesus Christe her head and her husband, shee walketh not in darkenesse, but in the light of life? On the other side it is impossible, that all faithfull people vniuersally, euen from the first vnto the last, shoulde fall into errour, for there haue beene alwayes some preserved, through the goodnesse and grace of GOD, by whome trueth it selfe through other mens naughtines, brought as it were to nothing, or at the least destituted and forsaken, hath yet notwithstanding been restored to her former force, and is yet still maintained and preserved. Wherefore this question is touching a particular church. Touching which it seemeth good vnto vs, in the first place to heare the iudgement and reasons, of the Romishe Catholikes, vppon this that they affirme, that the church so taken cannot erre, following herein the Nouatians, Donatistes, and other heretikes. And afterwards,

wardes, we will shew foorth, & put downe, our aduise and reasons, to proue the contrarie.

The Romishe Catholikes thinke, that the church cannot erre, although shee doe and appoint any thing without the worde of God, for beeing guided by the holie Ghost, she may goe and walke without the order and direction of the worde, and although shee goe and walke, yet shee cannot erre, or goe astray. But they separate that whiche ought alwayes to remaine & abide ioyned together, for if the church followe not the worde of God, it is impossible to keepe her from error, as on the other side, if shee followe it, therein she doth well, and cannot erre. The reasons wherby they would perswade men, that the church cannot erre, are these following.

The first is this: Iesus Christe doeth not at any time forsake his church, whiche is his spouse or wife. Wherefore it followeth, that it cannot erre.

I aunswere by a distinction: So farre foorth, as the church foloweth Iesus Christ, it cannot bee forsaken of him, and cannot erre: but in as much, as it liuing in the worlde, doeth stray from Christ, and goeth

aside from gods commandements, it is forsaken of him and doth erre.

2. Tim. 3. 15. The second reason: The Church is called *The pillar and ground of truth*. Wherefore it cannot erre.

I answered, that there is in this argument a double error, the one touching the word Church. For Saint Paule meaneth the Catholike Church, & not any particular one. The other is concerning the meaning of the Apostle. For he calleth the Church, the pillar and ground of truth, not that it is so simplie and indeede of it selfe, but in respect of vs, because that the truth of God, hath not place in the worlde, saue onely in the Church. For as much therefore as God maintaineth his truth amongst men, and maketh it alwayes to goe his right course, by the ministerie of the Churche, therefore is the Church called the pillar and ground of the truth. To be short, because that God himselfe commeth not downe from heauen, and doth not euery day sende his Angels, to maintaine his truth among men, & to publish it to the world, but vseth the ministerie of the Church, for this effect, that is to say, the preaching of the word, for this cause it is called the columnne or pillar of truth,

*Chrysost. in 3
cap. 1, ad
Timoth.*

truth, because that by the preaching of the worde, it is reteined amongst men, and counterwarded, to the ende that it decaye not or perish from the memorie or remembrance of men,

The thirde reason: The Church is gouerned and guided by the holy Ghoste: howe then can it erre?

I aunswere: that so farre forth, as the Church is gouerned by the holy ghoste, suffering it himselfe to be guided by him & obeyeth him, shee cannot erre, but if shee doe the contrary, shee may erre and doeth erre.

The fourth reason. In the kingdome of heauen no error can haue any place. For *Mat. 13. 24.* trueth reigneth therein, but the Church *16. 19.* is the kingdome of heauen: It followeth then, that in the Church no error can haue place.

All this is true of the Catholike Church, yea and of particular Churches also, so farre forth as they shewe themselues to bee the kingdome of heauen, and not the kingdome of this worlde, and of the fleshe: that is to say, so farre forth as they are assemblies subiect in al things to Iesus Christ the king of heauen. But where is that parti-

cular church so obediēt to Iesus Christ the king of heauen, that it erreth not, and fayleth not, in many points and particular duties.

The fifth reason : counsels cannot erre, but the church consisteth of counsels, therefore the church cannot erre.

This Syllogisme pretendeth and labourereth to proue an vncertaine thing, by another thing, yet more vncertaine. For many examples do plainly testifie, that the counsels may erre, as indeede they haue oftentimes erred. And touching the first : the counsell that Ahab assembled, of foure hundred prophetes, did not it erre? It is written

*1. King. 22.
6. &c.*

that they beeing come to this wicked king to flatter him, Satan was sent out, by and from God, to bee a lying spirite in their mouthes: so all of them, with one consent, condemned the truth : Michaiah alone withstanding them, who was reprooued as an heretike, beaten and put into prison.

Iohn. II. 47

The counsell which the high Priests and pharisees assembled in Ierusalem against Iesus Christ, did not it erre? wee see how they condemned Iesus Christ, & litle regarded: yea much despised his doctrine.

And what shall wee say of the counsels
and

and Synods, which were helde and kept after the death of the apostles, euen vnto our age, whereof some haue reprobued and vndone that, which was established and done by others: for of necessitie either the one or the other haue erred, they being repugnant and contrary one to another. Examples hereof.

The councell of Carthage (in which *Con. Carthage* Saint Cyprian was president) did decree, that thole which were baptised by heretikes, shoulde bee baptised againe. Which decree was broken and ouerthrowen, by an other Councell of Carthage holden after. *Con. Carthage*

The second Synode of Ephesus, consented to Eutiches his error, and imbraced *Synod. Ephe.* the same & receiued it, in this, that he confessed in Iesus Christe, but one only nature, that is to say, the diuine nature: which error was afterwarde confuted and caste downe to the ground, by the general councell of Chalcedonia. *Con. Chalcedonia*

The councell of Constantinople, called *Con. Constantinople* by the Emperour Leo, about nine hundred *stant.* yeeres agoe, ordeined, that men shoulde throwe downe and break in peeces, all the

Con. Nicen.

the images that were in Churches : which ordinance , the Councell assembled at Nice, by the commaundement of Irene, the Emperours mother, was immediatly after broken and cracked, and commaundement giuen, that Images should be set vp againe.

*Con. Neoces.**Con. Maien.**Con. Cartha.**1.**Con. Nicen.*

The Councell of Neocesaria, and of Maaence, and the second councell of Carthage, did forbidde marriage to the ministers and Elders of the Church: The councell of Nice, decreed the contrarie, permitting ministers to marrie,

*Con. Braca.**Con. Tole. 3.**Con. Roma.*

The councell of Bracara, did pronounce curse against those, that abstained from eating flesh: and this decree was confirmed by the thirde councell of Toletum, but the councell of Rome ordeined the contrarie, forbidding the vse of fleshe vppon certaine dayes of the yeere.

*August. lib.**2. de Baptis.**contra Dona.**tist. cap. 3.*

To bee short, Saint Augustine plainly declareth, that which I speake, to wit, that councels may erre. For he expressely saith, that the letters and Epistles of particular Bishops are corrected by prouinciall councels, and the prouinciall councels, by vniuersall: and the former vniuersal councels annihilated
and

and disanulled by the latter, when by some certaine experience of thinges, that which before was secrete, is opened, & that which was hiddē, is made euident and plaine: neither shall it stand them in any steede at all, to say, that this place of Augustine ought to be vnderstood of outward and indifferente things, for Saint Augustine disputeth there of a point of doctrine, that is to say, of the opinion of Saint Cyprian, and of the councell of Affrica, touching rebaptisation or baptising againe.

Now then in so great diuersitie, and gaine-saying one of another, what shall wee say? To whiche councell shall wee giue greater faith and credit? For this we perceiue cleerly and plainely, that they thus crossing and contrarying one an other, did not all consent and speake, according to the truth: & that therefore wee must of necessitie conclude, that some of them haue erred, and that by their false and erronious determinations, they haue degenerated and gone astray, from the right way of the worde of God.

Certainely it is very meete and requisite, *An admonition touching* that wee shoulde bee wise and very well ad-*Councils and* uised, when the question is, either to set
out Synods

out, or to receiue that, which shal bee deter-
mined by counsels and Synods. For it is al-
together manifest and plaine, that counsels
and Synodes may be deceiued. And there-
fore as touching their decrees and deter-
minations, this is that wee haue to say, that
we must bring the weight of them, & make
it subiect to the balance, that is to say, wee
must trie and examine them by the worde
of God, which is indeed the balance, wher-
vnto not only men are subiect, but also the
Angels, as S. Paule teacheth in his Epistle to
the Galathians.

Wherefore whatsoeuer we shall finde in
them conformable, and agreeable, to the
proportion of faith, and agreeing with the
authoritie of the holy scriptures, wee ought
to receiue the same without any scruple or
doubt. But if they propound vnto vs, and
set out, thinges contrarie to that, we ought
and we may without any difficultie or dan-
ger, reiect and refuse them, as suspected and
dangerous doctrines. For as Saint Ierome
hath sometimes saide, *Wee ought not to fol-
lowe the errors of our fathers and predeces-
sors, but the authoritie of the scriptures, and
the commandement of God* Who teacheth

Gala. 1. 2.

*Hierō. in 9.
cap. Ierem,*

vs. Whereupon also Gerson and Panormitan haue concluded, that in matters which concerne faith, the Pope and his Bishops, may not determine and decree any thing, against the worde of God: and that if a generall councell shoulde come so far, as to decline, and goe aside, either through malice, or through ignorance of the Gospell, a simple man alleadging in that councell the worde of God, ought rather to bee heard and yeelded vnto then all they.

Gerson. par. 1. de exam. doctrin.

Abbas Panormita. Epist. de electione & elect. potest. cap. 5.

Let vs enter or come now to our aduise, and let vs bring foorth and alledge our reasons to prooue that the Church may erre.

The first reason is this: That great companie of the people of Israel, which was in the wildernesse, with whome GOD had made a couenant, and had made them bounde vnto him, by an infinite number of benefites and good turnes, & had giuen vnto them Sacraments, and Ceremonies, which were, as it were visible signes of his grace, that great companie I say, was a very goodly and a very excellent Church. But they were vilely deceaued and erred fowly, when forsaking the commaundements

ment, they made vnto themselues a golden calfe offering and giuing vnto it, that honor which was due to God alone, yea and Aaron himselfe the high priest, did not so constantly and boldly withstande them as he ought, but rather consented thereto indeede, wherefore it followeth, þ the church may erre and be deceiued.

John. 9. 15.

The second reason: The Church in olde time did offer and giue the holy Supper, to little infants, staying and grounding them- selues, vpon the place of Saint Iohn, *Ex- cept yee eate the fleshe of the sonne of Man, & drinke his blood, yee haue no life in you.* And this custome was in vse in the time of pope Innocent, Saint Cyprian and Saint Augu- stine, as it appeareth by their writings. But nowe this is not any more vsed, for children whiche can not prooue and exa- mine them selues, are not at this day re- ceiued to the partaking of the Sacrament. Wherefore the Church in olde time hath erred, or eis it erreth now. But if we would answere, that the Church hath power and authoritie to chaunge suche customes and manners: I reple to the contrarie: for now the question is not heere, of a thing indif- ferent in the vse, but of the worde of God, which

which is alwayes constant, and not subiect to any change, as to say, that to day it hath one sense and vnderstanding, & to morrow another, wherefore if the place of S. Iohn, commaunde to giue the supper to little infants of necessitie, as the forenamed ancient fathers, haue vnderstood and expounded the same, the Church hath done well in time heretofore to follow that commandement, and at this time it erreth, in not following it any longer. Or els if the said place, be not to be referred properly vnto the holy Supper, neither commaundeth to distribute and giue the sacrament to infants: but it is of necessitie required, that he to whom wee must administer the saide sacrament, haue knowledge to *trie and examine himselfe*, according to Saint Paules doctrine, as indeede this is the pure and only truth : it followeth then, that the Church hath in former time erred, to admit little infants to the holy supper, and that at this day it doth well to practise the contrary.

1. Cor. 1. 28

The third reason : If the Church could not erre, Saint Paule had without cause feared, *least the Corinthians* (whome he calleth a Church) *shoulde through the subtiltie of the serpent bee corrupted, and turned away from*

1. Cor. 11. 28

2. Cor. 11. 3.

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Gala. 1. 2.

the simplicitie that is in Christ. And indeede, in vaine shoulde hee haue called the assemblies of the Corinthians and Galathians, *Churches*, which yet notwithstanding erred in doctrine, in faith, in manners, and in life. But Saint Paule did nothing of all this, without cause, or in vaine, otherwise Saint Paule himselfe should haue beene deceiued. wherefore it followeth, that the Church may erre.

Mat. 6. 12.

The fourth reason : Those that cannot erre, haue no neede of the forgiuenesse of sinnes: but the Church hath neede of the forgiuenes of sinnes, for Iesus Christ giuing it a forme of praier, hath commanded it, to demaund and aske of God, *forgiuenesse of their sinnes.* Wherefore it followeth that the Church may erre.

The fift reason : The Church which was in olde time in Ierusalem, was oftentimes reprobued of error, by the Prophetes, which thing declareth, that the Church is not in this worlde, without will and deed to erre. But to the end I may not be ouerlong, in recyting by peccemeale, and as it were one by one, all the sentences, which make mention of the falles of the Church, let men reade that, whiche is written thereof in these places.

places.

Touching the corruption of the church,
 see *Isaiah* 1. verse 21. to the 24. verse. *Isaiah*
 3. ver. 8. 9. *Isaiah* 5. 13. *Isaiah* 30. verse
 9. to the 13. ver. *Isaiah* 59. ver. 2. vnto the
 17. ver. *Isai*. 64. ver. 6. 7. *Iere*. 2. ver. 5. to the *Jeremiah*
 end of the Chap. *Iere*. 3. ver. 2. 3. 20. *Iere*.
 4. ver. 22. *Jeremiah* 5. ver. 1. vnto the 15.
 ver. and afterwards from the 19. ver. to the
 end of the Chapter. *Iere*. 6. ver. 7. vnto the
 11. ver. *Jeremiah* 8. ver. 4. vnto the 11. ver.
Jeremiah 9. ver. 3. vnto the 17. ver. *Jeremiah*
 13. verse 10. vnto the 15. verse. *Jeremiah*
 22. euen vnto the end. *Jeremiah*. 16. ver. 11.
 12. *Jeremiah* 18. ver. 13. vnto the 18. ver.
Ezechiel 5. ver. 6. vnto the 12. ver. *Ezechiel*
 22. ver. 3. vnto the end of the Chapter. *Eze*-
chiel. 33. ver. 24. vnto the 30. ver. *Deutero*-
nomie 32. ver. 5. 6. 32. 33. *Deutero*.

Touching the ingratitude and vnthank-
 fulnesse of the Church, see *Isaiah* 1. ver. 2. 5. *Isaiah*.
Isaiah 5. 47. *Isaiah*. 43. ver. 21. vnto the
 end of the chapter. *Isaiah* 17. ver. 10. 11.
Isaiah 63. ver. 9. 10. *Iere*. 2. ver. 6. 9. 21. 22. *Jeremiah*.
Jeremiah 12. ver. . *Ezechiel* 16. ver. 15. vn. *Ezechiel*.
 to the 24. ver. *Zachariah* 11. ver. 8. vnto the *Zachariah*.
 ende of the Chapter. *Deuteronomie* 32. *Deuteron*.
 ver. 15. 18. 23. *Hosea* 12. ver. 1. 9. *Hosea* 13. *Hosea*.

ver. 6, Malachie. 1. ver. 2. 8.

Isaiah.

Touching the obstinacie and rebellion of the Church, see Isaiah 1. ver. 5. vnto the 7. ver. Isaiah. 6. ver. 9. 10. Isaiah 8. ver. 10. 11. 13. 16. Isaiah 26. ver. 10. 11. Isaiah 28. ver. 9. 12. 13. Isaiah 30. ver. 9. 15. Isaiah 42. ver. 19. 20. Isaiah 48. ver. 4. Isaiah. 65. ver. 11. Ierem

Ieremi.

miah 2. ver. 24. 29. vnto the 33. ver. Ieremiah 5. ver. 3. vnto the 8. ver. and ver. 20. of the same chap. vnto ver. 25. Ieremiah. 6. ver. 10. in euerie verse almost vnto the ende of the Chapter. Ieremiah 7. ver. 24. vnto the 28. ver. Ieremiah 8. ver. 4. vnto ver. 8. Ieremiah 17. ver. 1. 23. Ieremiah 10. ver. 11. 15. Ieremiah 25. ver. 4. 8. Ieremiah 29. ver. 17. 20. Ieremiah 35. ver. 13. 16. Ieremiah 43. ver. 2. Ieremiah 44. ver. 7. 10. 11. 16. 20. Ezechiel 2. ver. 3. vnto the end of the chapter. Ezechiel 3. ver. 5. 10. 26. 27. Ezechiel. 4. ver. 3. Ezechiel 12. ver. 2. Hosea 4. throughout the whole Chapter. Hosea 5. ver. 4. Amos 4. ver. 6. vnto the end of the Chapter. Zephaniah 3. ver. 5. Zechariah 7. ver. 11. vnto the end. Prouerbs 1. ver. 24. vnto the end. Matth 11. ver. 16. 17. 21. and so vnto the 25. ver. Matth. 12. ver. 41. 42. Mat. 23. ver. 37.

Ezechi.

Hosea.

Amos.

Zephaniah.

Zachariah.

Prouerbs.

Matthew.

Touching the Pastors specially and particularly, see Isaiah 56. ver. 10. 11. Ieremiah 6. ver.

6.ver. 13. Ieremiah. 14.ver. 14. Ieremiah. 23.
ver. 1. 2. &c. Ezechiel 22.ver. 25. 26. 28. E-
zechiel 34. ver. 23. 4. &c. Hosea 9.ver. 8.
1. Kings. 22.ver. 6. Iohn 7.ver. 47.

CHAP. XIII.

*Whether the Church bee above the holy scrip-
ture: that is to say, whether the holy scrip-
ture depend of the iudgement and authority
of the Church.*

THE Church indeede hath a very great
authoritie among men, in so much as,
it behoueth vs to heare the same, if we will
not be accounted rebels against God. Yet
notwithstanding, seeing she is the wife and
scholler of Iesus Christe, she ought alwaies
to be subiect vnto him, as vnto her husbād,
head and teacher. And therefore this is
an article, which wee must hold inuiolable
and without breach, to wit, that the church
ought to depend and hang on Christe, and
his worde, and to haue her authoritie, from
the same worde, and not on the other side,
that the worde of Christe, shoulde depende
and haue the credite and authoritie there-

of from the Church, Notwithstanding many are founde whiche holde altogether the contrarie, setting (as we say) the cart before the horses, and plowe or waine before the oxen, and vtterly ouerthrowing all order. For they suppose, that the holy scripture hath no more certaintie & authoritie, than it pleaseth the Church, that by her allowāce and consent it shall haue. And these bee the Romishe Catholikes, who speake of the Church after this manner, giuing it authoritie ouer and aboue the worde of God, to make men to beleue, that whatsoeuer it decreeth, determineth and concludeth, wee must hold her iudgement, sentence and resolution, as a certaine oracle, comming frō heauen, and to be short, as an article of our beliefe. And behold their reasons for this.

The first reason : The Church by her iudgement hath brought to passe, that the holy Scripture hath beene acknowledged for the true worde of God, and hath distinguished, separated and sundered it, from all other writings what so euer, whiche men haue published & brought into the world. For who is it that in the beginning hath assured vs, that the holy scripture is the word of God, but the Church alone? And who is
it.

it, that euen to this day can certifie and assure vs, that the same word of God, is come safe, sound, and whole, euen vnto our age, but onely the same Church? Wherefore it followeth, that the authoritie and certaintie of the holie scripture, dependeth vpon the authoritie and iudgemente of the Church.

I aunswere two things, or two manner of wayes. First, that this is a most wicked opinion to say, that without the Church, the worde of God could not haue, a sufficient witnesse, to commend and set forth the authoritie and credite thereof vnto vs. Let vs heare what Saint Augustine saith hereof.

The authoritie of the truth (saith hee) is fruitefull and plentifull: and if she be diligently examined, men shall finde, that of her selfe, shee maketh her selfe to bee sufficiently knowne. Wherefore Alonsus de Castro, hath sometimes saide: seeing that the holie scripture is come foorth from GOD, it hath of it selfe alreadie deserued, that wee shoulde giue trust vnto it, and beleecue it. *Augu. de aso sumpt. Virg. Mars. cap. 10. Alonsus de Cast. li. 1. ca. s. cont. here- ses.*

And when the Church publisheth this, that it is giuen by God, shee doth wholie, euen as a witnesse, which beareth witnesse to some thing. So that the truth of the scrip-

tures is certaine, not because of the witnes,
but by reason of it selfe, and the credite it
hath, and not because the Church receiueth
it, and publisheth it, but because that God
hath giuen it, and made the same manifest
vnto vs.

Besides, is this a small matter, that wee
haue the testimonie of the holyc spirite
dwelling in our heartes? It is said that it is
his peculiar office, *to guide and lead vs into*

John. 16. 13.

1. Ioh. 2. 27.

all truth, and to teach vs all things. Where-
vpon it followeth, that he teacheth vs this
truth: that the holy scripture is of God,
and from him. It is saide moreouer, *that we*

1. Cor. 2. 12.

*haue receiued the spirite of God, that we might
knowe the thinges that are giuen to vs of God.*

1. Cor. 2. 14.

*Also, that the thinges of the spirite of God, are
spirituallie discerned, that is to lay, by y^e effi-
cacie, mouing, and woorking of the holy
spirite. Wherefore it followeth, that the
holy spirite teacheth vs, and maketh vs to
discerne, betweene these bookes which wee
ought to receiue without gainesaying, and
the other, which we ought to reiect and re-
fuse.*

Some perhaps will say, that this article
or point is daungerous, because that here-
tikes oftentimes bragge, that they haue the
spirite

spirit of God, which they haue not indeed: and wee knowe howe they haue alwayes indeuoured, to make their doctrines of authoritie and credite, through their inwarde reuelations, whiche they haue imagined to proceede, from the holy Ghost. But we can easily aunswere this : to wit, that in this matter, wee can easily auoide all danger, if wee vse and followe the remedies whiche S. Iohn doth furnish vs withall, when he saith: *that we ought not to beleene every spirite, but* **I Ioh. 4. 1.** *to trie and proue the spirites, whether they are of God or no.* And what shall be the meane and way of this triall and examination: euen the worde of God, as wee see, that thereby the men of Berea, did proue S. Paule his **Act. 17. 11.** spirit and doctrine. And to this meane doth Chrysostome send vs, when hee saith thus: *Many boast of the spirite, but they which bring any thing of their owne, doe fa'sly pretende the same.* As Christ witnessed, that he spake not of him selfe, because that his doctrine was taken out of the lawe and prophetes: in like manner, if any vnder the title and name of the spirite, shall bring vnto vs any thing, which is not contained in the Gospell, let vs not beleue it. For as Christ is the accomplismente, and fulfilling of the lawe and

Chrysost. de sanct. & adorand. spirit.

Prophetes ; so is the holie Ghost of the good
spell.

But how can wee by this way or meane,
discerne and know the spirites , that is to
say, whether the doctrine which they shall
propound and set forth vnto vs, bee from
the holy Ghoste or no? After two sortes
or by two meanes, you shall knowe this.
First, if it tend to this end, to exalt, establish
and set vp the glorie of God. For as Iesus
Christe saith : *Hee that seeketh the glorie of
God is true, and no vnrighteousnesse is in him.*
Secondly, if it bee conformable and agree-
able, to the proportion of faith, that is to say,
if it agree and accorde well, with the heads
& foundations of Christian religion, where-
of we haue spokē more largely heretofore,
in the fourth Chapter.

Ioh. 7. 18.

Rom. 12. 6.

The second thing, that I aunswere, tou-
ching the foresaide reason of the Romishe
Catholikes, is, that the consequence there-
of, is not necessarie, neither well grounded,
when they saye, that the Church yeeldeth
testimonie to the worde of God, and doth
commend the same vnto vs, that therefore
the certaintie and authoritie of the worde
of God, dependeth vpon the authority and
iudgement of the Church. For as wee haue
but

but a little while agoe alleadged out of Alfonso de Castro: The word of God is certaine, not by reason of the Church, whiche beareth witnesse thereof, but because of it selfe, and his owne credite. The Apostles yelded testimonie, and bare witnesse of Iesus Christe, And who is hee that will therefore say, that Iesus Christe his authoritie doth depende of the authoritie and iudgement of the Apostles? The Goldsmith trieth the golde, and putteth a difference betweene that which is good and pure, and that which is naughtie mettall. But doth hee therefore by his tryall and prooffe make that the golde is either good or euill? A Parliament receiueth some edict or lawe which commeth from the King, that it may bee published and proclaimed. Inquirie is diligently made, whether it come from the King or no: Afterwardes all knowe that it commeth from the King: what doth the Parliament then? It is true that it alloweth the edict, that it acknowledgeth the same, that it beareth witnesse to it, and commendeth and setteth out the same, yea, and if neede bee, interpreteth it, according to the Kings intent and meaning: But doth the parliament for all this, cause it or make it to

John. 15. 17.

Acts. 1. 3.

be

bee the kings lawe? Doth it giue authoritie to it? Hath it any authoritie, to chaunge any thing in it, or to adde any thing to it, or to clippe, or take any thing what so ever away from it? It is certaine, no. Euen so standeth the case with the Church. For although it be an excellent testimonie to the worde of God, yet it cannot at any hande giue it authoritie, as to say, that the certaintie of the worde of God, hangeth vpon the authoritie and iudgement of the Church. For when the Church acknowledgeth and alloweth the worde of God, and doth put a difference betweene it, & the doctrines and inuētions of men, she doth no other thing, but heare the voyce of her pastor, & discerneth & knoweth it *frō the voice of a stranger*. Now there is great difference betweene discerning the Pastors voice from a strangers, and adding authoritie and credite thereto, bringing to passe, and that according to truth, that it should be such or such, that is, either true or false.

Ioh. 10. 5.

The second reason is : The Church is more auncient, than the Scriptures. For in the time of Adam, Abell, Seth, Noah, Abraham, Isaac, Iacob, there was no scripture: For Moses was the first penman or writer
of

of matters concerning religion, and yet notwithstanding there was a church. Wherefore it followeth, that the authoritie of the Church, is aboue the authoritie of the holy scripture.

First and formost I aunswere, that the consequence of this argument is none at all. For graunt it, that one thing be more ancient and old than another, yet it followeth not for all that, that it should be of greater authoritie and credite: otherwise we must inferre, that Moses hath more authoritie, than Iesus Christe, and the lawe more than the Gospel.

Secondly, as touching the antecedent or former proposition, I say that it is sophisticall, captious, and full of deceit. For albeit, that in these first times of the worlde, there was no scripture, which the fathers vsed, yet for all that, the worde of God ceased not to bee, because it was written and ingrauen in the fathers heartes, and moreouer founded verie cleerly in the Church, whiche worde, was in good time brought and committed to writing, first by Moses, and afterwards by others, and thereupon called, the holie scripture: wherefore seeing that the holy scripture and Gods worde, is nothing but

but one and the selfe same thing, it followeth very well, that if our first fathers haue had the word of God, they haue had also in substance, the holy scriptures.

*Aug. cont.
epist. funda-
ment. cap. 5.*

The third reason: S. Augustine hath said *I would not beleue the Gospell, if the authoritie of the Catholike Church, did not moue mee thereto.* Wherefore it is certaine, that the Gospell taketh his authoritie from the Church.

I answered that the consequence is starke naught, for that which S. Augustin speaketh to one purpose, or in one respect, is applied to another end. This holy doctor speaketh so, as hauing regarde to that, hee was then, when he tooke the part of the Manichees; and as it were disputing against them. Now the Manichees would, that the Epistles of Manicheus their authour, which they called Fundamental, containing in it all their false opinions, should be of like and equall authoritie, with the Apostles epistles. Beside, they allowed one part of the Gospell, & disallowed an other, & that not by the aduise and iudgement of the Church, but of their owne proper and particular authoritie. S. Augustine hauing taken in hand, to confute the saide Epistle in the beginning speaketh

keth thus : The Epistle beginneth after this manner : *Manicheus the Apostle of Iesus Christe*, by the providence and appointment of God the Father : I aske, who is this *Manicheus*? you wil answere, the *Apostle of Iesus christ*: I beleene it not. What wilt thou say thereto? Perhaps thou wilt bring forth the Gospel, and thereby thou wilt lift up and establisth the person of *Manicheus*. But what if thou haddest to doe and deale with a man, who doth not yet beleene the Gospel? what wouldest thou do, when hee should say unto thee, I beleene not the Gospel? For as touching my selfe, I would not beleene the Gospel, if the authoritie of the Catholike Church did not moue me thereto. Beholde Saint Augustines wordes, by which it is altogether manifest, that he mindeth not to infer, that the Gospell hangeth vppon the allowance and authoritie of the church, but only that the Church hath great weight, to induce and moue the miscreants and vnbeleeuers, to beleene the Gospel. This holy Doctor then speaketh not, of the foundation of his faith, but of the beginning thereof, that is to say, of the occasion and outward meanes, by which he was prouoked & stirred vp, to beleene the Gospell, when hee

was

was a Manichean heretike, and not as yet a Christian, to wit, because he sawe the good accorde, consent, and agreement of the Church in receiuing the Gospell. In the fourth Chapter he confessed, that in former time he maintained the Maniches part, and that hee was very eger and sharpe therein, and blinded in the doctrine of their sect. Now hee speaketh thus : *Howe wilt thou proue, that Manichens is an Apostle of Christ? shall this bee by the Gospell? But if some one that beleeueth not the Gospell, woulde say vnto thee, I beleeue not the Gospell, what hast thou to replie? As if hee should say, wouldst thou not purpose, put downe, and shewe vnto him the authoritie and testimonie of the Church? For as touching my selfe, in the time that I was a Manichean, I had not beleeued the Gospell, if the authoritie and testimonie of the Catholike Church, had not driuen mee thereto. As if againe he should say: For as concerning my selfe, when I was of your faction and sect, I was so settled & staied in your opinions, and had hard them so attentiuely and diligently, yea I beleeued them so stedfastly, and did maintaine them with such courage and stomack, (this is that which hee speaketh in the fourth Chapter*

Chapter) that very hardly I had euer forsaken and renounced them, to beleue the Gospell, if the authoritie and testimonie of the Church, had not induced, mooued and prouoked mee thereto.

The fourth reason: Hec that hath authoritie and power, to take away, or to change some thing in the worde of God, hath also authoritie ouer it. But so it is, that y^e church hath authoritie and power, to take away, or to change something in the word of God: It followeth therefore, that the Church hath authoritie ouer and aboue it.

They thus proue the assumption, which is the second proposition or sentence of the reason. Saint Peter had authoritie and power, to take away and to chaunge something, in the worde of God, for he changed the forme of baptisme prescribed by Iesus Christe, as appeareth by this, that Iesus Christe hauing commanded to baptise, *in the name of the father, and of the sonne, and of the holy Ghost,* Saint Peter changing this forme, hath enioyned and commaunded men to bee baptized in the name of Iesus Christe onely. As it is written in the second of the Actes verse 38. Nowe if Saint Peter haue had this authoritie and this po-

Mat. 28. 19.

Act. 2. 38.

wer, why also should not the whole church haue it, as well as hee?

I answered, first for the consequence, that it is not necessarie and good. For who is he that will yeelde to this, that all that, whiche was in former time permitted to the Apostles, should nowe bee permitted to the Pastors and ministers of the Church, who are their successors?

Secondly I say, that that which is taken from Saint Peter as true and right, is false. For Saint Peter did in no case chaunge the forme of Baptisme: and in the place of the Actes before alleadged, it is not saide, that they must be baptized in the name of Iesus Christ onely, but simplie saide thus, and bee baptized euerie one of you, in the name of Iesus Christ. But let vs see, how Peter Lombard, the master of the sentences expoundeth this place. If any (saith he) be baptized without inuocation of the trinitie he is not a perfect christian, unlesse he be baptized in the name of the Father, and of the Sonne, and of the holy ghost: yet we reade in the Actes of the Apostles, that the Apostles baptized in the name of Christe: but under this name as S. Ambrose expoundeth it, is understoode the whole Trinitie, for when a man nameth Christ, these are understood,

Act. 2. 38

Petrus Lombard lib. 4.

dist. 3. sect. B.

Et hab. de co

secrat. dist. 4.

cap. in Sinod.

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Act. 8. 12.

Act. 10. 48.

Ambr. lib. 1.

de spi. sanct.

cap. 3.

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stood, to wit, the father, of whom the sonne was
annointed, and the sonne, which was annoyn-
ted, and the holy Ghost, by whom or with whom
hee was annointed. Beholde the aduise and
iudgement of the master of the sentences,
who doth not altogether satisfie vs, though
he speake much for vs. For whether wee re-
gard the substance of the sacraments, or els
the forme thereof, we holde that the Lords
ordinance ought to be retained and follo-
wed in the whole, and through the whole,
and that it doth not belong to any particu-
lar person, no not to the church it self, to al-
ter or change any thing therein. And in-
deede, as I haue already saide, Saint Peter
did not chaunge the forme of Baptisme:
But marke this: His intent & purpose was
to teach, that the foundation, accomplish-
ment and fulfilling of baptisme, is in Iesus
Christe alone. For to bee baptised in the
name of Christe, is taken and vsed by S. Pe-
ter, for to bee receiued to grace and fauour
in baptisme, by the name of Iesus Christe.
So that this manner of speeche which Saint
Peter vseth, is not in any sort to bee referred
to the forme of Baptisme: but onely de-
clareth, that all the vertue, power, and effi-
cacie of baptisme consisteth onely in Iesus

1. Ioh. 1. 7.
Rom. 6. 4.

Christe alone, because that all that, whiche baptism doth represent and figure vnto vs, is comprehended in him alone. For by the blood of Iesus Christe, wee are washed and purged from all our sinnes, and by baptism buried with him, to the end that as he is raised vp, from the dead by the glory of the father, so wee also should walke in newnesse of life.

The fift reason: The Church hath changed the Sabbath to the Lordes day, or that which we call Sunday, although that God by expresse writing, commaunded the obseruation and keeping of the said Sabbath. Wherefore the it followeth, that the church hath power and authoritie ouer the holy scripture.

I aunswere in the first place, That the Church hath changed nothing at all, of the commaundement, touching the obseruation of the Sabaoth, in or concerning the substance thereof, but onely in or concerning the circumstance. For the thing or matter abideth alwaies, that is to say, the substance of the commaundement, seeing that one day of the weeke is reserued, to be imploied and bestowed vpon the holy rest, whiche thing is enioyned by the commandement, as being indeede the veritie and truth thereof.

of. So that the obseruation and keeping thereof is only chaunged in respect of the time, which change doth not derogate any thing from the commandement, & neither altereth nor changeth any thing therein, of that which God minded to commend and commaund to vs.

Next : the commaundement of the Sabaoth, in respect of the figure was temporall, and indured but a season, and therefore it ought to haue an ende, as the other ceremonies of the lawe had. Wherefore the figure was taken away and changed, not by the authoritie of the Church properly, or as you would say, of it owne authoritie, but by the trueth it selfe, which declared and shewed it selfe in Iesus Christe : whereupon also the Apostle saith, *Let no man therefore Col. 2. 16. 17*
condemne you in meat and drinke, or in respect of an holy day, or of the newe moone, or of the Sabaoth day, which are but a shadowe of things to come.

The sixth reason : The Apostles decreed in the first Councell which they held in Ierusalem, that the Christians should abstaine *Act. 15. 29.*
from blood, and from that that is strangled: which decree, yea brought and put into writing, the Church hath taken away and

chaunged, after the time of the Apostles, giuing leaue to christiãs to vse both blood, and that that is strangled. It foloweth then, that it is lawefull for the Church, to change som thing in the word of God, and by consequent that the Church is aboue the same worde.

I aunswere that the place of the Actes, touching that which the Apostles determined in the Councell, whiche they helde in Ierusalem is ill vnderstood, and yet more ill applied, to fetch and drawe from it such a consequence. For the Church after the Apostles, hath not established any thing against the decree of the Apostles, in that they haue suffered Christians, to vse and eate blood, and that that is strangled. For the decree of the Apostles was made, set vp and published, for a time onely, and therefore it ought to ende. The Church in the time of the Apostles, was builded as well of the Gentiles as of the Iewes. Some weake ones amongst the Iewes, thought, that they were yet bounde in their consciences, to the obseruation of the lawe of Moses, that is to say, to the ceremonies thereof. The Gentiles on the other side, strengthening themselves with that Christian libertie,

tie, which Iesus Christe hath brought vnto vs, woulde without any difference vse, all manner of meates, and so amongst the rest, blood, and that that was strangled. Whereupon the Apostles, least that so free a vse of blood, and of that that was strangled, might breede and bring some offence to the weake Iewes, determined and decreed in their Councell, that euerie one shoulde abstaine from such meate for a time, til that they might see a good agreement & peace, betweene these two peoples. Now after-wardes, the feare of such an offence beeing taken away, the Church iudged, that the obseruation and keeping of the said decree, was not any more necessarie, or any longer needefull, and therefore respecting the intent and purpose of the Apostles, gaue libertie to the faithfull to vse all kinde of meates, or els (to speake better) did by the word of God declare vnto them the libertie that they had to vse all maner of meates without, in any thing altering & changing, the intent & purpose of the Apostles, when they made and established the foresaide decree, not being appointed and set vp by thē, but for a time onely.

And thus much touching the reasons

of the Romish Catholiks, who affirme that the certaintie, & truth of the word of God, doth depend of the iudgement and authoritie of the Church. Beholde nowe our reasons to the contrary.

The first is this : The certaintie of the church dependeth vpon the authoritie of Gods word. It followeth then that the contrary cannot bee true, to wit, that the certaintie of the worde of God shoulde depende vpon the authoritie of the Church. Nowe wee proue the antecedent or former proposition, by that which the holie Ghost saith, *that the Church is builded vpon the foundation and doctrine of the Prophetes and Apostles.* Whereupon it followeth, that the Church dependeth vpon the authoritie of the same doctrine: And heereunto belong, the sentences of the ancient doctors, which wee haue cited and quoted before in the third Chapter, by which this is shewed and proued, that the Church is marked, declared, and knowne, by the holy scriptures.

Ephes. 2. 20.

2. Tim. 3. 16

The second reason : *The holy scripture being giuen by inspiration of God,* as S. Paule saith, hath the authoritie from it selfe, as we haue declared in the beginning of this Chapter, in answering the first reason of the Romish Catholikes

Catholikes : wherein we haue followed the iudgement of Alfonsus de Castro. It followeth then, that it taketh not credite or authority from the Church, neither more nor lesse, than the edict and lawe of the King, which hath the authoritie it hath, from it selfe, that is to say, frō the king, from whom it proceedeth and commeth, and not from the Parliament, to which it is sent, although that the same bee allowed, prayesed, yea and expounded sometimes by the saide parliament.

The thirde reason : If the word of God ought to be heard aboue the Church, then certainly it doth not hang of the authority of the Church, but that the worde of God ought to be heard aboue the Church, it appeareth by this which S. Paule saith, that it ought to be heard aboue the Apostles, *yea the Angels themselves*. Wherefore it followeth, that the word of God doth not hang of the authoritie of the Church.

Gal. 1. 8.

The fourth reason : Saint Augustine openly declareth, that the holy scripture is aboue the Councels, and so by consequent aboue the church represented by Councels. For writing to Maximinus the Arrian, touching the worde Homousios, that

*Aug. cont.
Max. lib. 3.
cap. 14.*

is to say, consubstantiall, or of the selfe same substance together with the father, whiche word was confirmed by the councel of Nice, and on the other side, disallowed by the council of Ariminum, in the time of the Emperour Constantine, he saith thus: *Now I haue not to vse or alleadge, the Councel of Nice, neither thou the Councel of Ariminum, to preuaile thereby one of vs against another. For as I am not bound to the Councel of Ariminum, so art not thou bound to the Councel of Nice. We haue the authority of the scriptures, which are not partiall or particular witnesses, for the one, or for the other, but are commō witnesses to both of vs. Let vs therefore by them dispute, and reason of the matter in controuersie betweene vs.*

CHAP. XIII.

Of the discipline of the Church.



NOW wee must speake of the Ecclesiasticall discipline, in which notwithstanding, wee wil be brieft & short, because there is of this matter a verie large & sufficient treatie extant alredie, which may satisfie and content all

all good mindes, and is intituled, The confirmation of the Ecclesiasticall discipline, observed in the reformed Churches of the kingdome of France. And also hee that will read the Institution of M. Caluin, specially in his fourth booke, and Theodorus Beza his confessiō, shall finde there all that which may be said, touching this point or matter, if so be it, that he will content himself with reason. Wherefore then we haue in this matter of the Ecclesiasticall discipline, for this present time to consider of foure principall heads or points.

The confirmation of the ecclesiastical Discipline.
Caluin, li. 4. inst.
Beza in cōfess fidei.

The first is, that discipline is most requisite & most necessarie in the Church, if wee will not haue all thinges mingled and disordered therein, yea full of confusion. For euen as there is no Citie, nor Towne, nor house, which can bee without discipline, or policie, or some order, for the gouernement thereof: so the Church which is the citie & house of God, cannot at any hand be without his policie and spiritual gouernment. And therefore Saint Cyprian hath sometimes called the discipline of the Church, *The keeper of faith and the mistresse of veritie.* For if it shall bee lawefull for every one, to doe what they will, without being

Discipline is necessarie in the church.
Cyprian de tract. Virgin.

*Cypri. lib. 2.
epist. 7.*

beeing helde backe by some bridle, what
 confusion and disorder, shall wee see in the
 church? The same Doctor compareth al-
 so the Discipline *to the rudder or helme of a*
ship, thereby to declare, not onely how pro-
 fitable the same is for vs, but also howe ne-
 cessarie and needeful. For seeing that the
 churche is in this worlde, as a ship vpon the
 Sea, that is to say, subiect to the billowes,
 waues, and tempestes of tyrants and perse-
 cutors, yea to windes and whirlewindes of
 false doctrine, how could it bee able to sub-
 sist and stand, if together with the worde of
 God, it had not for the ordering and gui-
 ding thereof, her discipline, to be as it were
 a rampart, groundworke, foundation and
 stay? Wherefore those, whiche either disal-
 lowe or despise this remedie (which serueth
 to preserue the churche from dissipation or
 scattering abroad, to keepe men in the obe-
 dience of God, and to holde euerie one in
 his order and calling) labour and indeuour
 no other thing, whatsoeuer they will pre-
 tend, than to ouerthrowe the state of the
 church, and to bring into the same al beast-
 ly excesse, and barbarous disorder, and that
 they are to bee esteemed in the number of
 them, of whom is spoken in the 50. Psalme,
 who

who giuing themselves to all iniquitie, and *Psalms. 50. 16*
 bating correction and discipline, or to bee re- 17.
 formed, are reprov'd for this, that they tooke
 upon them to speake of and rehearse the ordi-
 nances of God, & to take his covenant & word
 in their mouthes.

The seconde head or point is, that the
 Ecclesiasticall or Church discipline, increa-
 cheth not any thinge at all vpon the magi-
 strates charge and office. For first, the iuris-
 diction and gouernement of the church,
 and the ciuill iurisdiction or gouernement
 differ greatlye one of them from an other;
 because that the one is spirituall, and rea-
 cheth to the inwarde man, and the other is
 bodily and outwarde. Therefore Saint
 Paul said: *The weapons of our warfare are not*
carnal, but mightie, through God, to cast downe
holdes. The church then hath not prisons,
 or sergeants, or swordes, thereby bodily to
 punish euill doers, neither vseth it force of
 handes, confiscation or losse of goods, or
 amercements to punish the in their goods
 and riches, but onely draweth out and oc-
 cupieth the *spirituall sworde of Gods word* to
 correct men, and to bring them to amend-
 ment, as the Magistrate draweth out, and v-
 seth his *materiall swoord*, to punish them
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2. Cor. 10. 4.

Ephe. 6. 17.

either in their goods, or in their bodies. And so both of them doe their duetie, the one of them not bringing any preiudice or hurt to the other, but contrariwise, verie well aiding them selues betweene them selues, and helping one another, and being most necessarie and needfull in their seuerall charges and offices, the one not being able, to doe that which the other doth. One example to make the matter plaine. If some one haue committed whordome, and so by that meanes and fault, the ciuill lawes shall be transgressed and broken, and the church also offended: Nowe in reformed Courtes and places of lawe, such a one shall bee punished either by imprisonment, or by whipping, or by some other punishment: and so the offender, shall haue satisfied the Magistrates lawes, but yet the offence shall not be repaired or reformed in the Church. For it may bee, that suche an euill doer will in steede of giuing or shewing some signe of repentaunce, murmur, bee angrie, and despitefully deale with the Church. In such a case the Church, before that it receiueth him to the holy Supper, shall require of him, a publike testimonie and open token of his repentaunce, and by consequent, as
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the Magistrate shal haue his iustice satisfied and answered, so shall the Church haue her discipline satisfied and answered. In summe, the Magistrate in the exercising and executing of his office, respecteth mens goods & their bodies, but the Church in the exercise and execution of her discipline, regardeth simplie and onely, the soules and consciences of men.

Secondly, so farre off is it, that the discipline of the Church, derogateth or taketh any thing at all away from the Magistrate, that contrariwise she maintaineth the obedience that is due vnto him. For if she tend to no other end, or shoot at no other mark, but to cause vs to practise that, which is contained in the word of God, and so it is that Gods worde teacheth vs to submitte our selues, & to yeeld our selues subiect, to our Magistrates, *and that not for feare of wrath onely, but also for conscience sake,* who seeth not this that she is established and set vp by God, to maintaine the Magistrate in his authoritie, & to cause that obedience to be rendred and yelded to him, which belongeth vnto him.

And also this is to bee noted, that the church hath not any particular member or person

*Rom. 13.1.2
Tit. 3.1.*

Rom. 13. 1.

person in it, which she doth not most willingly make subiect to the magistrate, following therein that which S. Paul saith : *Let every soule* (that is to say, every person or man) *bee subiect unto the higher powers.* Touching which the Priestes, Friers, & Monkes of the Romish church, and in summe, all those of the Popes Cleargie, shoulde heere verie well take them selues by the nose, that if it may be, they may be ashamed, and so come to repentance. For whereas they reprove and accuse vs, to be rebels to our Superiors, I woulde wish them to looke to them selues, and to marke howe farre they shew themselves obedient, and by what title and right they can boast them selues to bee exempted from all suche subiection. It may bee, that they will not belecue Saint Pauls words without the interpretation of som of the fathers, let them then well looke to, and mark, that which Chrysostome hath written vpon this place, whose wordes are very cleare and plaine. *When the Apostle speaketh thus* (saith Chrysostome) *Let every soule be subiect to the higher powers,* he declareth that this commaundement is directed to all, yea to Priestes and Monkes, and not onely to them, which are busied and occupied about

Chrysost. in
13. cap. ad
Roman.

about the affaires of this present life, wherfore
be it, that thou art an Apostle, or an Euange-
list, or a Prophet, or any other, thou oughtest to
bee subiect to the Magistrate. For this subiec-
tiō doth not hinder, disanul, or take away godli-
nes. These are this holy doctors own words,
who if hee had liued at this day, I leaue
it to your selues to thinke of, howe sharply
and earnestly would hee set vp himselfe, a-
gainst the Romish priests, & namely against
him, who doeth not onely not subiect or
submit himselfe to kinges, but also maketh
kinges subiect to him, and translateth to his
owne proper vse, Kingdomes & Empires:
and is not in the meane while ashamed to
say, that hee is Iesus Christes Vicar, and the
successor of the Apostles, whereas indeede
Iesus Christ subiected himselfe to magistrats,
yea euen to pay them tribute, and hath saide
vnto his Apostles: that the kinges of the earth
beare rule &c. But it shall not be so amongst
you.

*Causa. 15.
quest. 6. cap.
Aelius Roma-
nus, &c.*

Mat. 17. 27.

Luke. 22. 25

*The disci-
pline ought to
bee exercised
by the Consi-
storie.*

Mat. 10. 17.

Act. 22. 5.

The thirde head or point is, that for the
exercising and executing of the discipline,
there must be in the Church a Consistorie,
that is to say, an assemblie or a Councell,
compact & made of the ministers and el-
ders to watch ouer y^e insolencies, breakings

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out and offences, which may fall amongst the members of the Church. This consistorie was heretofore in vse among the Iewes, and was called Synedrion and Presbyterie. Nowe if when corruption burst into the Church, men abused both the title, and the right and lawfull vse of the Consistorie, it followeth not for all that, that Iesus Christ, or his Apostles, woulde haue it abolished, but rather haue brought it backe againe to his former safetie and soundnesse, and vled the same, when the time was for it. This is that which Saint Paul meaneth, when writing vnto the Romanes, hee saith : *Let him that ruleth, doe it with diligence.* For it is certaine, that hee speaketh not to Magistrates, but hee speaketh to the Elders, Ancients, and ouerwatchers, who were ioined to and with the Pastours, for the ruling and guiding of the Church. Also, when he saith to Timothie : *The Elders that rule well, are worthie double honour, specially they whiche labour in the worde and doctrine.* For hee maketh there two sortes of Ancients or Elders, some that trauell in the word and doctrine, such are the Pastours and Ministers, and other some which exercise an other charge, as the Elders, or as wee say, ouer-
 watchers,

Rom. 12.8.

1. Tim. 5. 17

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watchers, who are appointed to haue regard to, and to watch ouer the manners of the people.

But to make this point more plaine: we must speake yet somewhat more thereof. S. Paule writing to the Romanes, diuideth the functions or offices of the Church into two sortes or kindes, that is, into the office of Prophetes, and into the office of Deacons, as in an other place, he maketh mention, but of Bishops & Deacons, according to the example of the Apostles. Acts. 6. 2. 3. 4. &c.

Rom. 12. 6. 7. 8.

1. Tim. 3. 1 8

Tit. 1. 6. &c.

Philip. 1. 1.

Acts. 6. 3. 4.

Againe, hee diuideth these two kindes or sortes, into certaine other. Of Prophetes hee maketh two rankes or orders: some he calleth Pastours, and the other Doctours, whose charge and office is, to labour in the worde and doctrine, as we haue heretofore sufficiently declared in the ninth Chapter.

Of Deacons, hee maketh three kindes. Some giue themselues wholly to the gatherings and distributions of the almes, which properly indeede are called Deacons. Other some are they to whome specially and chiefly this charge belógeth, to watch ouer

the maners of the flocke, and ouer such offences, as may fail out amongst them, and these are properly called Ancients, Elders, and ouerwatchers. The third sorte, are they which haue a speciall care of the sicke persons, to be diligēt about them, to take care ouer them, and to vse them courteously, gently, and well, and such were heretofore the widdowes, whereof mention is made in the scripture.

*1. Tim. 5. 9.
&c.*

Touching which matter this is to be marked, y^e in succeſſion & proceſſe of time, certaine Councels and Synods ordained, that women should bee no more admitted into ſuch offices and charges of Diaconesses, & this was done to the end, they might meete withall and preuent all inconueniences & offences riſing thereon: in the place and ſteede of whiche women Diaconesses, the like adminiſtration & office, was comēded to and laide vpon men, lawfully choſen and called thereto.

Now marke how theſe offices and charges, be at this day exerciſed and vſed in the reformed Churches. As concerning the paſtors and Doctōrs, they handle, intreate on, and expound the worde, as we haue ſaid, & ſhewed before in the ninth Chapter, the elders

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There are two other companies or sortes. The one is called the assemblie or cōpanie, which haue care of the poore: the other the Consistorie. Both in the one and in the other, the pastors are vsually to be found and had, as well to make publike prayer, as to giue aduise and counsell, touching þ which ought to be done.

In the assemblie or company which haue care of the poore, they take aduise & order, for collections and distributions, for aide and assistance to be given to the poore, and that the sicke and diseased may be holpen and succoured. And then are present with the Deacons, so many of the Ministers and Elders, yea and of other citizens and towne dwellers, or parishioners, as occasion and necessitie requireth.

The Consistorie is composed, made, and consisteth, of the Pastors and Elders, wher-vnto also are admitted and receiued the Doctors and Deacons, so farre forth, and in as much as they shall iudge it to bee expedient and profitable, to aduise, giue counsell, and consider of the Censures, and of that which is requisite and necessarie, for

the guiding and governmēt of the church.

Therefore of this companie is it that wee speake, to which wee say appertaineth the spirituall gouernement of the Church. And indeede it appeareth that the primitive Church was gouerned and guyded after this manner, by the Apostles, accompanied with the Elders, who altogether assembled and met together, so often, as there was neede of such an assemblie to be had. For it is saide in the Actes of the Apostles, that the Church of Antioch, being desirous to haue aduise and iudgement, in a difficult and hard question concerning doctrine, did send to *the Apostles and Elders of the Church of Ierusalem*, and that they assembled and met together. Also that the Elders of Ierusalem were assembled and met together, when Iames was, to take counsell of that which Saint Paule had to doe, touching the purging and cleering of himselfe, from the flaunders that were laid vpon him, and given out against him. And wee see also whither Iesus Christe sendeth the offenders, who are stiffe, & not yeelding to a confession of their fault, when he saith: *Tell it vnto the Church.* For by the Church there

Act. 15.2

Act. 21.18.

Mat. 18.17

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there hee meaneth no other thing, but the Consistorie, that is to say, the gouernours and guiders of the Church, euen as Chrysostome hath expounded it, as wee haue before obserued it, and put it downe in the first Chapter.

To be short, it is very manifest & plaine, that there must be in the Church Ancients or ouerwatchers, appointed to this end, to watch ouer the manners of the people, and who also together with the Pastors, must looke to the exercise and execution of discipline that the church may be wel guided and gouerned.

The fourth head or point is, touching *Of the corrections and censures of the Church.* Wee haue saide, that in euery church there ought to be a Consistorie, to exercise and execute the discipline. Now wee adde, that this ought to be found true, and declared specially in the corrections and censures. Whereupon we haue certaine considerations to bee obserued and marked.

The first is, that wee must make a difference betweene secret faults, & those which are publike and open, that wee may applie thereto meete and conuenient censures. I call them secret faults which are knowne

to one alone, or to very few persons. And I call them publike and open faultes, which are notorious and manifestly knowne of euery one, or els of very many men. If then the faultes be secret, wee must follow in the correction and amendment thereof, the rule which is prescribed by Iesus Christ, in Mat-

Mat. 18. 15.

thew 18. where it is said, If thy brother offend or sinne against thee, goe tell him thereof betweene thee and him alone, &c. But if the

1. Tim. 5. 20.

faults be publike and open, we must follow the commandement and example of Saint Paul. His commandement is this: *Suche as offend, reprove openly, that the rest also may feare.* His example is, in that when S. Peter had committed an offensive fault, hee did not warne him thereof apart, or by himself, but did reprove him openly, & that before the Church.

Gala. 2. 14.

The second consideration is, that among open faults and offences, there are some whiche are lesse than othersome are, and therefore discretion and iudgement ought to be vsed in the censuring thereof. But all the circumstances cannot be easily expressed, wherefore the Consistorie ought to bee wise, & of good iudgement, to practise the

Jude. 22. 23.

admonition and warning of Saint Iude when

whē he saith: *Haue compassion of some in putt-
ing difference; & other some saue with feare,
pulling them out of the fire.* For amongst
faults, some deserue, but simple or bare ad-
monition alone; other som suspension from
the holy supper, others excommunication,
and other, some other censure. But we can-
not be deceiued in this what so euer it bee,
in following & doing that which the worde
of God commaundeth vs, that is to say, to
cut off from the church rebellious & impe-
nitent persons, also faultie persons, whiche
stand stiffe in their faultes, and consequent-
ly heretikes.

Mat. 18. 17.

1. Cor. 5. 3. 4.

Tit. 3. 10.

The thirde consideration is : that when
the question is of Censures, and namely of
cutting off from the vse of the Supper, or
of excommunication, one alone should not
take vpon him the knowledge thereof, but
it is necessarie and meete, that the iudge-
ment of the Church should bee interposed
or come betweene. For one man alone,
whatsoever graces hee hath received from
God, cannot, or ought not to attribute vn-
to himselfe suche an authoritie. And there-
fore S. Paul being willing to excommuni-
cate the incestuous person, saith thus : *I ve-*

1. Cor. 5. 3. 4.

risly as absent in body, but present in spirit, haue s.

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determined alredie, as though I were present, that he that hath thus done this thing, when yee are gathered together and my spirite, in the name of our Lord Iesus Christ, that such a one I say, by the power of our Lord Iesus Christ, be deliuered unto Satan, &c. Although hee was an Apostle, yet hee alone and of his owne authoritie, doth not cut off from the Church this incestuous perion, but communicateth his aduice & order, to & with the Church, to the ende that the matter might be done by common authoritie and consent.

And indeede in olde time this was the common and vsuall maner, to wit, that the Ecclesiasticall censures, shoulde bee executed, by the Consistorie. For as it appeareth by the Apologetike, or defensiu writing of Tertullian, if question shoulde bee had, touching them that ought to bee excommunicated, or of them that had committed certaine faults, whether they ought to bee receiued or no, this authoritie appertained to the Ministers and Elders of the Church, who ordinarily and commonly assembled and met together, for that purpose and matter. But the denouncing

*Tertul. Apo-
logeti. ca. 39.*

nouncing or publishing of the excommunication, or the calling of one out, or the publike receiuing of him againe before the Church, was done by the Pastor.

In this sorte Origen ordaineth, that *Origen in* hee which hath beene three times admonished, and yet afterwarde amended, 7. deth not, shoulde bee cut off from the bodie of the Church, by the gouernors of the Church

And Saint Cyprian, making mention *Cypri. lib. 3. epist. 10. 14.* touching the publike and open censures of the Church, saith, that nothing at all was done by the Bishoppe, without the counsell of the Clergie, and the consent of the people. Wherefore the Pope of Rome declareth him selfe to bee a false dealer, and indeede a Tyrant, when snatching away, and that by violence, from the Church the right and power that belongeth thereto, hee arrogateth to himselfe and to his power & authoritie, to cut off from the Church, and to excommunicate whom so euer hee, or any of them shall thinke good.

The

The fourth consideration is, touching the ends, which men ought to set before them, in the corrections of the church, & namely in excommunication. Now there are three speciall endes thereof.

The first is, that those which be of wicked life and conuersation, may not haue any place amongst true Christians to the contempt of Gods name.

1. Cor. 6. 6. The second is, that good people may not bee corrupted by the conuersation of the wicked, *for a little leaven leaveneth the whole lump.*

2. Thes. 3. 14 The thirde is, that they which haue fallen and offended, may bee confounded and ashamed in themselves, and afterwardes lifted vp againe, comforted, and reconciled to the Church. That is it which S. Paule setteth out and meaneth, when he saith: *If any man obey not our saying, note him by a letter, and haue no companie with him, that hee may bee ashamed:* Also speaking of the incestuous person, *I haue determined (saith he) that hee shoulde bee deliuered to Satan, for the destruction of the fleshe, that the spirite may be saved in the day of the Lord Iesus.* These three ends are very largely laid out, and at length discoursed vpon, in the fourth booke of M.

Caluins

Caluines Institution, cap. 12. Sect. 5. Where of the summe is, that in corrections and censures, men must regarde and looke to three ends, that is to say, the glorie of God, the edification of the Church and the repentance and conuersion of sinners. *Calu. lib. 4. Inst. cap. 12. sect. 5.*

The fift consideration is, that men in the reprehensions and censures of the Church, looke well to this, that they haue not such cōsideration, regard, or respect, to the outward appearance and shewe of mens persons, y they tread the little ones, or poore people vnder their feete, and support, ayde, and hearten the great and rich : For as God accepteth no mans person : and in the Church, there is neither lewe nor grecian, bonde nor free, male, nor female, but all are one in Iesus Christe : so the gouernours of the Church, ought alwayes to walke with an vpright and equall foote, without turning aside any maner of way, in receiuing and allowing some, and in refusing and disallowing others. It is very true, that corrections ought alwayes to bee tempered, measured, and accompanied with gentlenesse, softnes, and courtesie, to the ende (as Saint Paule saith) that hee that is reprovved or blamed, may not be swallowed up with ouer much heauinesse.

Deut. 10. 17. Gala. 3. 28.

2. Cor. 2. 7.

meeknesse. For otherwise wee shall turne the remedie into poyson and hurte . And therefore the same Apostle doth exhort vs, That wee should restore with the spirite of meeknesse such as be fallen into, or overtaken with some fault. And againe: Rebuke not (saith hee) an Elder vnreuerently, but admonishe or exhort him, as a father, the young men as brethren, the elder women as mothers, the younger as sisters with all purenesse and chastitie. Wee must therefore moderate with gentlenesse and meeknesse, the rigour or hardnesse of the discipline, least we hurt rather then profite. But so farre off is it, that they ought to spare any man, that the corrections must be equally and indifferently applied and administred to all them which shall haue neede thereof, whether they be men or women, whether they bee great or small, whether they be masters or seruants, whether they bee Gentlemen, or of the common sort. Wee knowe with what earnestnesse and heate Chrysostome was angrie, against the Pastours in his time, who for feare of great and rich men, durst not reiect or put from the supper any of them, when they offered them selues thereto,

Gal. 6. 1.

1. Tim. 5. 12

thereto, nor before they were admitted thereto. The blood (saith hee) of these men Chryso. hom. shall bee required at your handes. If you feare 3. in Mar. mortall men for their greatnesse and riches, verily men shall mocke you: but if so be that you feare the living God, he will bring to passe, that euen men themselues shall haue you in honour and estimation.

And those which are lifted vp to digni- *An admoni-*
tie, ought not to refuse to submit them- *tion to great*
selues, and to make them selues, as it were, *men not to*
subiect to the discipline, and they ought *reiekt or de-*
not to refuse the corrections of their Pa- *spise the dis-*
stours and Elders, seeing that by this mea- *cipline.*
nes, the Lorde will set them againe vpon
their feete, after they are fallen. There is I
knowe not what manner of pride in ma-
nie, whiche hindereth them from submit-
ting them selues vnto the discipline. There
is besides I know not what manner of foo-
lish and filthie shame, whiche when it hath
once seised or taken holde of them, they
loue rather to continue in their vices, than
to bee aduertised or admonished thereof,
to the end that they may keepe themselues
there from.

But the Emperor Theodosius was better
aduised,

*Ambr. lib. 1.
epist. 8. in o-
ratio.*

Theodosius,

aduised, and of a more godly minde. For we reade that when Saint Ambrose had excommunicated him, by reason of much innocent blood, which was spilt and shed at his commandement, he tooke suche a censure in good part, and so far off was it, that hee was stubborne and selfe willed againste his Pastor and his Elders, to recoyle backe againe, or to with drawe himselfe from the Church, that on the other side, approving the same correction and censure, hee vnclothed himselfe of his kingly ornaments, and openly bewailing his sinne in the Church, hee did with teares, gronings, and sighes, demaund and aske forgiuenesse thereof.

Mat. 18. 18. Certainly this is not in vaine, that Iesus christ hath said to the pastors of his church: *Whatsoeuer yee shall bind or loose in earth shall be bound or loosed in heauen.* For thereby hee hath authorised his church, in the vse of the keyes, by the worde of God, to condemne the peruerse, stubborne and vngodly, and by the same word to reconcile, and receiue to mercie, all true penitent sinners. Which authoritie of the Church, is not restrained or hedged in, to bee exercised and executed among the common people only, but also
vpon

upon Lordes and Magistrates. Whereupon it followeth, that none can distract or withdrawe himselfe therefrom, but hee renounceth and forsaketh the meane of his saluation.

The conclusion is this: that seeing God hath ordeined correction and discipline, to the end that we should profite and grow vp in his doctrine, and that wee should not be hardned in our sinnes, but rather that they might bee reprov'd, to the end they might not ingender and worke in vs an vncurable rottennesse or infection. It followeth that they which flie and refuse the admonitions and censures of the Church, which are made and given them in the name of God, refuse God himself, and despise their owne saluation.

Beholde, this is that, which wee haue heere to note and marke, as touching the discipline of the Church. For concerning the lawes which shee may establishe and set vp, according to the authoritie, given her of God, we will speake thereof, in the chapter following.

THE XV. CHAP.

Whether it belong to the Church to make lawes, and if shee make some, how farre the faithfull ought to obey her.

WHen the question is of the lawes of the Church, wee knowe that some concerne the doctrine, vnder which wee comprehend the Sacramentes also, and other the discipline or pollicie, and order, that is to say, the fashion and maner of doing. The lawes which concerne doctrine, touch the conscience, & in the knowledge and practise of them, standeth the seruice and worship of God, and our owne saluation. Of this sort are all the pointes and articles of doctrine, contained in the scripture, which wee must beleue and obserue, without adding any thing thereto, or diminishing therefrom in changing it. Those which concerne the discipline, are to be referred to the order and honestie, which ought to be kept in the church, and consist in a maner and fashion of doing, altogether outward, and these may a man call indifferent, which a man may vse either well or euill,

euill, of this sort are ordinaunces touching the places, the times, the seasons, and the houres, set for preachings and ministrations of the sacraments, the celebration of marriages, fasts, and publik prayers, and such like things: yet not withstanding this must bee knowne, that no man may appoint in the practise & perfourmance of these matters, the seruice of God, or our saluatiō, neither must any man thinke, that of themselves they concerne the conscience.

Nowe the difference and disputation that some moue and make in the Church touching this matter, is not as concerning this last kinde of Lawes, apperteining onely to the discipline or pollicie. So euerie one knoweth and confesseth, that the church cannot want her pollicie and order and that, to the ende shee may abide vnited and tyed together, shee hath neede of certaine outward bonds: wherfore the church may without any difficultie or doubt, make lawes apperteining onely to the outward discipline, and take them away, or change them, according as shee shal iudge them to be expedient & profitable, hauing alwayes speciall respecte to the times, places, and persons. As for example, the Church may

ordaine and appoint some day of the week for publike prayers, whether the prayers be ordinarie or extraordinarie : the Church also may chose a certaine day, or a certaine houre, to giue thanks vnto God when it shall haue pleased him, to haue deliuered out of some great danger either the whole Church, or the Countrie, or the Magistrate, or some other members placed in authoritie : the Church also may publishe a fast, so often as necessitie and occasion shall require. It may take order also, that Baptisme bee ministred at a certaine time after the preachings : that the holy Supper bee celebrated and ministred so often in a yeere and at those seasons, which they shall iudge expedient and meete : that the askings or publishing of the banes of mariage, shoulde bee as it were proclaimed or declared three seuerall Sundaies : And lastly that the saide mariages shoulde bee celebrated at the Sermons or preachings, either in the morning or euening : that the Consistories for the maners of the people, and the assemblie or companie whiche haue care for the poore, assemble and meete together so oftentimes in a moneth, as shall bee found expedient

ent

ent and profitable.

Wherefore the Church may establishe these lawes, and other such like, whiche the faithfull ought to obey, to the ende that there may not be any disorder, or any confusion among the people of God.

But the question is of lawes concerning doctrine, and the Sacramentes, or els other lawes touching y^e discipline, by which they would binde consciences, and inclose and comprehend therein simplie the seruice of God, that is to say, whether it belong to the Church to make lawes thereof or no? The Romish Catholikes, say they may, and wee affirme the contrarie, & these are their reasons following.

The first reason is this: The Church hath authoritie to teach: wherefore shee hath also authoritie to make lawes, belonging to the doctrine or teaching.

But this argument may bee ouerthrowen in two wordes, if wee denie the consequence. For these be matters very much differing, to wit, to haue authority to teach, and to haue authoritie to make lawes belonging to the doctrine. Iesus Christe hath indeede giuen the first of these to his

Church : but so hee hath not the seconde.
 And as God hath expresly forbidden, *To*
Deut. 4.2.12 *adde any thing vnto his lawe,* so Iesus Christe
 32. hath commanded his Disciples, *to teach on-
 ly the doctrine which they had heard and recei-
 ued of him.*

The second reason, The Church hath the
 vse of the keyes, and can bind and loose, ab-
 solue and excommunicate. Wherefore it
 followeth that shee hath also authoritie to
 establish laws apperteining to the doctrine.

I answered in one worde, that the conse-
 quence is false as it was in the argument last
 before going : for a Lorde and ruler will in
 deed giue power and authoritie to his offi-
 cers to absolue & to condemne according
 to the lawes and ordinances, but yet it will
 not follow for all that, that he giueth them
 power, of themselues to make newe lawes
 ouer his people, and to iudge by them ac-
 cording to their owne fantasie. So Iesus
 Christ hath indeed giuen vnto his Apostles
 and Disciples, this power, to binde, and
 to loose according to his lawes, but this is
 ill concluded, to say that therefore he hath
 giuen them this power and this authoritie
 of themselues to make lawes, and to esta-
 blishe

blisse them in his Church, and thereby to binde mens consciences.

The third reason, Iesus Christ hath said, *The Scribes and Pharisees sit in Moses seat:* *Mat. 23. 2. 3*

all therfore whatsoeuer they bid you obserue, that obserue & doe: And the authour of the Epistle to the Hebrwes, *Obey the that haue the ouersight of you, and submit your selues to the.* *Heb. 13. 17.*

Wherefore it followeth, that wee ought to obey the Pastors of the Church in keeping and obseruing their lawes.

I answered, that when wee are commanded to obey our Pastors, this ought to bee vnderstoode, so farre forth as their commandements proceede and come out of Moses chaire, that is to say, out of the word of God. For otherwise the Lord protesteth and openly witnesseth, *that he is worshipped, in vaine, when men set out and preach for doctrine, the commādements of men.* *Mat. 15. 9.*

And he himselfe doth straitly command vs, earnestly to *take heed & beware of the leanen of the Pharises & Saduces.* *Mat. 16. 6.*

Touching which matter, let vs heare S. Augustine. *The Scribes (saith he) and the Pharisees sitt in Moses seat, do y therfore which they shall shew vnto you. For being set in the chayre or seate of Moses, they teach* *August. in Iohn. Tract. 46. cap. 19.*

the lawe of God, and so God teacheth by them.
 But if they would teach any thing of their owne, heare them not, and doe not that which they will say: for they seeke their owne profite and gaine, and not Christes profite. In summe then, if the Church make and ordeine for vs commandements drawen and taken from the word of God, it is our dutie to receiue them, and to yeeld our selues obedient thereto: otherwise not. For it is not the Churches dutie to goe beyonde the boundes of Gods word, in making lawes of her own head and authoritie, and inuenting newe fashions and manners to serue God by. And the rule of our obedience ought alwaies to bee the very selfe same worde of God: as Cornelius said vnto S. Peter, *Now are wee all heere present before God, to heare all thinges which are commanded thee of God.*

Acts. 10. 33.

Mat. 18. 17
Luke. 10. 16.

The fourth reason, wee must obey the voyce of the Church, as wee haue a commandement giuen vs therfore in these places, *Mat. 18. Luke. 10.* But the lawes and commandements of the Church, are the Churches voyce, wherefore it followeth that we must obey the lawes and commandements of the Church.

I aunswere

I answered, as is a boue answered, that wee must obey the voyce of the Church, when it commeth out of Moses chaire and seate: that is to say, when her commandements shall be taken and fet from the word of God: and when also the question shall bee of things indifferent, which shee shall ordeine and establishe, to keepe good order, and to serue for edification, and the maintenance and vpholding of the discipline: for in the things which are contrary to Gods worde, and in those also which of themselves are indifferent, but yet become and made euill thorow superstition, to wit, because that in them, they would place the seruice of God, and that they would thinke by them, to deserue Gods gráce, and the forgiuenesse of sinnes, in these things I say, wee ought not at any hand to obey, but in such commandements of the Church, wee ought to say, *that it is better to obey GOD* *Act. 4. 19. 5.* *29.* *then men.*

The fifth reason: As in Ester it was ordeined, that besides the feastes commaunded in the lawe, they should celebrate euery yeere the feast of lottes, which was called, *Purim*: and in the historie of the Machabees, the feast of the dedication, called *59.*

John. 10. 22.

in Greeke by Saint Iohn, *Encania* : So the Christian Church may well at this day ordeine feastes, as shall seeme vnto her to be expedient and profitable for the glorie of God, and the edification of the people : as it hath in time heeretofore ordeined the feastes and holie daies of Saint Peter, of S. Anthonie, of S. Marcellus, of S. Margaret & all the rest.

I answere, that there is no likenesse at all, betweene the feastes of *Purim*, or lottes, and of the dedication, and these of Saint Peter, saint Anthonie, and such others. I denie not, but that those two first, were in former time established by the Church, besides the feastes ordeined in the Lawe : but let vs marke I pray you, howe, and to what ende. Certainly this was for the glory of God, and to bring to their remembraunce his great benefites : towards his Church, that they also might giue him thanks therefore. For in Ester it is saide, that the feast of *Purim*, or lots, was ordeined by y^e church, for remembrance of this, that the people was deliuered from the cursed conspiracie of Haman. And Iudas Machabeus, with the consent of the whole Church ordeined,

deined, the feaft of the dedication, other-
 wife called *Entania*, in remembrance of the
 deliuerance of the people, and of the repai-
 ring, and hallowing againe, as it were, of
 the Temple, which had beene polluted by
 Antiochus. And wee denie not but that
 Synodes, may ordeine certaine dayes, and
 solemnely keepe them, to the ende that the
 people may cease from their owne workes,
 to fast, to pray vnto G O D, and to yeelde
 him thanks, according as things shall fall
 out, and occasion bee ministred, so that it
 bee done without superstition, idolatrie, or
 euill example. But how can wee, by the
 examples of the two feastes aforelaide,
 approue or allowe the feastes of the Papa-
 cie or Popedome? First they were but two
 onely. But in the Popedome, there is an
 infinite number. For what measure did
 they euer keepe in the number thereof? Se-
 condly, the two aboues spoken of, were in-
 stituted to the name of God, and at no
 hande to the name of any dead saints. But
 these are ordeined to y^e name of creatures,
 and not to the name of G O D, as wee
 heare, they call them, the feastes of Saint
 Anthonie, of S. Frauncis, of Saint Vincent,
 of Saint Sebastian, of Saint Agathon,
 of

of the virgine Mary, and so of others.

Thir dly, those had their foundation and beginning for the seruice of God, and alwaies serued to edification, for they were established and appointed (as hath beene said) to thanke God, & to giue him praise, for the benefites whiche hee had bestowed vpon his Church. These had no foundation or beginning, but in superstition and idolatrie, and serue to no other purpose or matter, either more or lesse, than the feastes and holie dayes of the Paganes and Ethnicks. For wherefore is it, that the Papistes giue the names of Saints to their festiuall dayes, but because they meane, to sanctifie the said feastes, in the honour of those Saints (as they cal them) whose name they beare: And in so doing, do they not set vp the Saints in Gods place, because they serue & giue that honour vnto them, which apperteineth to him alone, as in olde time the Paganes did in the celebration of their feasts and diuine seruices?

These are the principal reasons vpon which the Romish Catholiks ground themselves, thereby to proue, that it belongeth to the Church, to make lawes to tie mens consciences withall. Nowe it remaineth,
that

that wee shewe and set downe our reasons,
to proue the contrary.

The first is this : It is written in *Isaiah: Isaia. 33. 22.*
*The Lorde is our Iudge : the Lorde is our law-
giuer : the Lorde is our King.* And in *Saint
James. There is one lawe giuer Whiche is Iam. 4. 12.*
able to saue and destroy : whereby it is verie
cleerely seene, that it belongeth to God a-
lone, to make Ecclesiasticall lawes, apper-
teining to his seruice.

The second reason : There is none but
God alone, that can institute and ordeine a
lawful seruice, which may bee agreeable to
himself, and acceptable in his sight, for this
cause he himselfe saith: *Yee shall not do after
all these things, that yee doe heere this day :
that is, every man whatsoeuer seemeth good in
his owne eyes : but whatsoeuer I commaunde
you, take heede yee do it: thou shalt put nothing
thereto, nor take ought therefrō.* And in *Iere-
miah. I spake not (saith he) unto your fathers, Ier. 7. 22. 23.*
*nor commaunded them when I brought them
out of the land of Egypt, concerning burnt offe-
rings and sacrifices : but this thing I comman-
ded them, saying, Obey my voyce, and I will bee
your God, and yee shall bee my people, & walke
yee in all the wayes which I haue commanded
you, that it may bee well unto you.* Hee saith
also

1. Sam. 15.
12.

Leuit. 10, 1.
&c.

also by his Prophete Samuel: *Thinkest thou, that the Lord hath as great pleasure in burnt offerings and sacrifices, as when his voyce is obeyed? Behold, to obey, is better than sacrifice: and to hearken, is better than the fatte of Rammes.* Wee may reade, many such or the like sentences, but specially this is notable and excellent, that the sonnes of Aaron were horribly burned and consumed with the fire which was sent out from the Lord, because they offered strange fire, & which indeed, was not commaunded them. But we adde, that the lawes which concerne doctrine, and by which mens consciences are tied appertaine to the seruice of God. And therefore it foloweth, that there is none but God alone which can make and establishe such lawes.

Isaiah. 40.
13. &c.

Rom. 11. 34

The third reason: Lawes concerning doctrine, and such as binde mens consciences, ought to be vnto vs a testimonie and pledge, of the will of God: But God alone by his worde can giue vnto vs this testimonie, and at no hand or by no meanes, men, as of themselues, *For who hath instructed the spirite of the Lord? or was his counsellor, or taught him? as the Scripture saith; It followeth then, that God alone may make and establish*

establish lawes concerning doctrine, and which shall serue to binde mens consciences.

The fourth reason : If it belong to the church, to make lawes concerning doctrine, and the seruice of God, this must needs be, that she hath receiued the prerogative and authoritie from God himself, for men haue not here in their life, any power so to doe. But so it is, that the Church hath not receiued from God this prerogative & authoritie. For contrariwise, God hath expressly & plainlie forbiddē thē, to ioyne or adde any thing to his law. Wherefore it followeth, that it doth not apperteine to her, to make lawes touching doctrine & y^e seruice of god.

Dent. 4. 2.
12. 32.

The fift reason. It is necessarie, that they which make lawes shoulde haue Lordship, rule & authoritie ouer them, to whom they giue those lawes. But the Church hath no Lordship, or rule, ouer the consciences of the faithfull : for S. Peter speketh with a loud voice & plainly, *That the Pastors & Bishops haue not any lordship ouer y^e Lerds inheritāce, that is to say, ouer the faithfull, of whome the Church is composed and made.* And S. Paule plainly protesteth : touching himself, that hee hath not any dominion ouer the faith of the Corinthians.

1. Pet. 5. 3.

2. Cor. 1. 4.

Wher-

Wherefore it followeth, that the Church may not make or establish lawes, to binde the consciences of faithful people.

Mat. 15. 9. The sixt reason; The Lorde saith : *In vaine they worship mee, teaching for doctrine mens precepts and commaundements : And S.*

1. Tim. 4. 1. Paul calleth lawes and traditions, touching forbidding of marriage, and vse of meates,

&c.

Col. 2. 16, 18 the doctrine of diuels. Also hee saith : *Let no man condemne you in meate and drinke, or in respect of an holy day, &c.* Let no man at his pleasure beare rule ouer you, by humblenesse of minde, and worshipping of Angels. By these sentences, it is most plaine and euident, that the Church ought not, nor may not establish any such lawes, to binde, tie, or re- straine mens consciences.

Galat. 5. 1.

The seuenth reason. The lawes which take away from vs, that Christian libertie which Christe hath gotten and purchased for vs, ought not in any case to bee established or tollerated. For Saint Paule exhorteth vs, to stand fast in the libertie wherewith Christ hath made vs free, and that wee shoulde not be intangled againe with the yoke of bondage. But the lawes giuen by men and not from God him selfe, touching matters, whiche are commended vnto vs, with an opinion

opinion of necessitie, & which are required of vs, as workes meritorious, or as the seruice of God, take away frō vs the christian libertie and freedome which Christ hath purchased for vs : of this sort are the lawes made, touching the obseruatiō and keeping of lent, celebration or keping holy of certaine feasts, not to eate flesh, vpon Friday, Saturday, and certain other dayes: & such like things. Wherefore it followeth, that such lawes ought not in any case to be established, set vp, tollerated, or borne withall.

But wee wil make or put an end to this Chapter, with two sentences which make altogether for vs, & are altogether against the Romish Catholikes. The one is Thomas of Aquine his owne, saying thus. Because that the church is founded alreadie and grounded in the faith & in the Sacraments, it doth not belong to the Ministers of the Church, to make newe Articles of faith, or new Sacraments, or to take away those which are alreadie made and established. For this is the excellencie and power, which belongeth onely vnto Iesus Christ, who is the fōdatiō of the church. The other sētece is of *Alphōsus de Castro* his own

*Tho. Aquin. in
summa. part. 3.
in additio. 46.
Artic. 6.*

*Alphonf. de Cast.
aduersus omnes
hereses,
lib. 1. Cap. 8.*

containing these wordes. It may not at any hand bee either done or suffered, that the church should establish a new article of faith : but that which was in former time the true faith, and which notwithstanding was hidden from vs, the Church bringeth to passe by her testimony and witnes, that the same is made knowne vnto vs, And the Abbot, is verie much deceiued in the decretals, expounding the Chapter, which beginneth *Cum Christus*, that is, when Christ &c. in the title of Heretikes, when he saith, That the pope may make newe articles of faith. Hee knew not, nor vnderstood not what it was which hee spake, and therefore erred and was deceiued, as a Shoemaker should be, if hee would take vpon him some matter ouer and besides his occupation.

The sixteenth Chapter.

Of the afflictions and persecutions of the Church.

THere are diuers which woulde faine haue a Church of sugar, or of veluet (as you wold say) that is to say, that in seruing God they might be exempted, from all afflictions : Suche were Zebedeus his sonnes, Iames and Iohn, who being coue-
tous

tous and greedie of worldly honours, and
desiring to liue at their ease and rest, de- *Mark. 10. 35*
maunded of Iesus Christ, *That hee woulde* &c.
graunt vnto them to sit in his glorie, the
one at his right hande, and the other at his
left. But the scripture teacheth vs altoge-
ther the cōtrarie, that is to say, that so long
as we haue to walk here below, it standeth
vs in hand to battell or fight, yea to passe
thorow the thornes, and to be tormented
by the malice of the Deuill, & wicked men
his instruments: yea, so much the more, by
how much wee shal indeuour and labour,
sincerely to serue God. Which thing also
Iesus Christ hath well and sufficiently de-
clared, to the abouesaid sonnes of Zebede-
us, when he answered them: *Yee knowe not*
what yee aske. Can ye drinke of the Cup, that *Mark. 10. 38.*
I shal drink of, and be baptized with the bap-
tisme, wherewith I shal be baptized? Meaning
therby, that the common state & cōdition
of Christiāns is this, that they should be ex-
ercised in this world, by the crosse & tribu-
lations, before that they can bee crowned.
And this is the cause, wherfore the church
is called militant or warfaring, so long as it
is here below on the earth, euē as we haue
seene and heard in the first Chapter.

Mark. 4. 36.
&c.

Psal. 129. 3.

Act. 14. 22.

Tim. 3. 12.

Iohn. 15. 20.

Iohn. 16. 1. 2.

Matth. 16. 24

And for this verie selfe same cause also, it is compared to a litle shippe, altogether tossed vp and downe, in the midst of the bellowes or surges, and of the tempests of the sea : also, to grounde continually ploughed ouer, and thorowe which men make the plough, continually to goe, to rent or cleaue it, & to turn it vpside down. Therefore also S. Paul saith in the Acts: *That by many tribulations wee must enter into the kingdome of God.* And in 2. Epistle to Tim. *All those that wil line godly in Christ Iesus, shal suffer persecution.* Iesus Christ saith also vnto his Disciples : *Remember the worde that I said vnto you, that the seruant is not greater than his maister, If they haue persecuted me, they wil persecute you also. Also, These things haue I said vnto you, that yee should not be offended. They shal excommunicate you: yea, the time shal come, that whosoever killeth you, wil thinke, that hee doeth Gods seruice.* And this is the state and conditiō, wherein God wil haue his Church to glorifie him, here belowe on the earth. And in deed, the first lesson that Iesus Christ gaue to his Disciples, was touching this matter of the Crosse and persecutions: *If any man (saith he) wil come after me, let him forsake him*

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him selfe, & take vp his Crosse and folow me.

The experience of all times and ages, doth sufficiently shew vnto vs the truth of this matter: whether we cōsider somewhat narrowly, as well the estate of the auncient Church, vnder the old Testament, as the state of that which came afterward vnder the new Testament, insomuch that it may rightly say: *They haue often afflicted mee frō* *Psal. 129. 1.*
my youth, & haue done mee a thousand evils,
as is saide in the Psalmes. For euen from the
beginning the Deuil hath alwayes beene like *Iohn. 8. 44.*
to himselfe, that is to say, a lier, a murtherer,
enuious, & a false and priuie accuser, & war
hath alwayes continued, betweene the womā
seed, & the Serpents seed. And howe can any
man ioyne & put together thinges which are *Gene. 3. 15.*
of a cōtrarie nature? How can any man make *2. Cor. 6. 14.*
agreement betweene God and the Deuill, be- *15.*
tweene Christ and Belial, betweene the faith-
full and the unbeleeuers.

Iesus Christ in the third Cap. of S. Iohn, sheweth a reasō, to declare why it is impossible, that the good & the wicked shuld suffer one with another, & agree together: to wit, That all the workes which the worlde doeth are wicked, and therefore, lest they should bee discovered & laide open by the
light,

light, it hateth the light, and loueth darknesse. From hence is it, that euen frō the beginning of the world enimites between the faithfull, and the aduersaries of the trueth, haue taken and had their originall and first foundation. This is the cause why Cain slue his brother Abell: that Lot the faithful seruant of the Lord, was hated of the Sodomites, that Ishmael mocked Isaac, and persecuted him: that Esaw went about to oppresse & kill Iacob, euen from his youth: that Ioseph had his owne brethren for his enemies: that the Prophetes could not agree with the wicked Kinges: nor S. Iohn Baptist, with the incestuous Herode, nor Iesus Christ with the high Priestes, Scribes, & Pharisees, nor the Apostles and Martyrs, with the infideles & vnbeleeuers of their times. And therefore it is meere follie, to suppose and thinke, that the children of God, can euer bee beloved of the worlde. Whereupon by good right, & for good cause, S. Iames saith, *That the amitie of the world, is the enimitie of God. and hee that will bee a friende of the worlde, maketh himselfe the enimie of God.* And for this cause also, Iesus Christ hath saide to his Disciples: *If yee were of this worlde,*
the

Iames. 4. 4.

Iohn. 15. 19.

*the worlde woulde loue his owne, but because
ye are not of this worlde, but I haue chosen
and separated you out of this worlde, therefore
the worlde hateth you. To bee short, if we
woulde, that the Church of God, should
bee without persecution, then of neces-
sitie must it bee, that the worlde shoulde
bee without hatred, the Deuill without
enuie, and our nature without vice or
sinne.*

But to the ende that wee may specific
and declare certaine thinges, touching
the persecutions of the Church, let vs ex-
amine, as it were one by one, the ten per-
secutions, which came vpon it, after the
death of Iesus Christ, vnder the Emperors,
whereof the Ecclesiasticall historie ma-
keth mention.

True it is, that in the time of Au-
gustus the seconde Emperour, the church
was muche persecuted vnder the greate
Herode, who thinking to put to death
the King of the Iewes, in the verie cra-
dle, commaunded men to slaie all the
babes and litle children of Bethlehem,
and of all the borders thereof, from two
yeares olde and vnder.

*A discourse of
the ten great per-
secutions of the
Church.*

Also vnder Tiberius, the third Empe-
rour, by Herode Antipas, the Tetrarch of
Galilee (who was the sonne of the first He-
rode) who tooke away his brother Phil-
lips wife, and put to death Iohn Baptist,
because hee reprovoued him for that sinne
and offence. And by Pilate also, who
condemned and caused to be put to death
on the Crosse Iesus Christ, the high Priests,
Scribes, Pharises, & Elders of the people,
beeing the principall blowers of the fire,
and chiefe persecutors.

Moreouer, vnder Caius Caligula, that
horrible monster, who was appointed the
fourth Emperour, in the nine and thirtieth
yeare after Christes birth, & raigned three
yeares, tenne monethes and eight dayes:
& vnder Claudius also, his successour. And
it appeareth by the historie of the Actes,
and the Epistles of the Apostles, howe
the churches were tossed and persecuted,
in *Asia, Antiochia, Pisidia, Iconium, Lystra,*
Galatia, Ephesus, Macedonia, Philippi, Thes-
salonia, Corinthus, Berrhoe, Rome, and many
other places, but all these persecuti-
ons, were as yet particular, and but
in some one place or other, God modera-
ting

ring and mitigating the hearts and hands of men, and governing after a wonderful sorte his Church in those Emperours dayes, to the ende it might more blessedly and plentifully growe. But omitting these, let vs speake of the ten great and generall persecutions, as they are called, by which the Church was eagerly assaulted, and cruelly tormented on all sides.

The first persecution was vnder Nero, the sixt Emperour, who was called *Claudius Domitius Nero*. He was ordeined Emperour, in the yeere 57. after the birth of Christe, and reigned xiiii yeeres, seuen monethes, and certaine dayes. And some say that the five first yeeres hee was a good man, but that afterwards he so disordered himselfe, and fell into suche excesse by incests, murthers, and all maner of wickednesses, that hardly there is as yet any other Emperour to be found, who was defiled with such filthinesses.

Tertullian rehearseth in his *Apologetico*, that this Emperour was the first persecutor of the Church. Looke (saith hee) into your histories and registers, and you shall

Tertul. Apolog. Cap. 5.

55.

finde

Corn. Tacitus
lib. 15.

finde, that *Nero* was the first, which exercised crueltie, against the christians, which were vnder the Emperours authoritie, & principallie against the church which was established at Rome. And *Cornelius Tacitus* declareth, that the occasiō which *Nero* toke to persecute the church for, was this, that he cōmāded secretly to set on fire the citie of Rome, that he might see some forme or image as it were, which might represent & set out vnto him the fire of Troy. And so the fire continued in the Citie fixe daies space, which made such a destruction, that he became hereby very odious among the people. And seeing that hee could not put out this hatred, and waiting of him to doe him som mischiefe for al the good turnes which he could do to the people, he found out this deuise to sow abroad this bruite, rumor and report, that it was the Christians, who had ben the blowers of that fire, and the authours of that destruction, and from that time forward, he began to persecute them, and to put them to death, both because they were (as he said) the blowers of that fire, and also because they were enemies of all mankinde, by reason of that confession which they made of the name of Christ. And to make them to die,

his vpholder put vpon their backes the
skinnes of wild bealts, that they might be
torn and rent (if it were possible) in peeces
with dogs, where also they crucified them
& burned the al alieue: & although the day
failed the, yet they burned them, that they
might therby giue light to the night. This
first persecution began about the yeere of
Christ 66. the x. yeere of *Nero* his raigne &
lasted 4. yeres & somwhat more, vntill the
death of that tyrant. Some say, & *Eusebius*
amongest those reciteth it, that this *Nero*, a-
bout the end of his daies or reigne caused
S. Peter, & S. Paul to be put to death.

The 2. persecution was vnder *Domitian*
the xii. Emperour who was appointed Em-
peror, in the yeere of Christ 83. & reigned
xv. yeeres, and vi. monethes. He was so lif-
ted vp in crueltie and pride that he would
haue his subiects call him God & Lord. &
caused images of his owne person to bee
made of gold & siluer. He ordeined (as his
father *Vespasian* had done before him) that
inquirie should be made against the race
of David, & that they which were found to
be therof, shold be put to death, for he fea-
red the comming of Christ, & about the
14. yere of his reigne, & the yeere of Christ
97, he caused by an Edict to be published,
and

and proclaimed a cruell persecution against the Christians, insomuche that the Church was miserably and a long time tormented vnder him.

The third persecution, was in the dayes of *Traian*, the fourteenth Emperour, who was appointed Emperor about the yeere of Christe 100. who gouerned the Empire nientene yeeres, sixe monethes, and fifteene dayes. Hee is greatly praised of the Historiographers, as a courteous and gentle Prince : and some say that hee was so renowned and famous, by reason of his iustice, & curtesie, that euer after so often as any was created Emperour, the people yeelded this blessed exclamation, outcrie, and consent : Bee hee more happy then *Augustus*, and better then *Traian*, yet notwithstanding hee persecuted the Church, and mark the occasion that he tooke so to doe. Hee was brought vp from his infancie, in the Paganish and Heathenish superstitions, by reason whereof hee disdained and despised christiā religion, because that it was contrary to these superstitions. Besides that, hee had about him certaine courtiers, which were blowers of that fire in him & augmented that disdain and dis-
spite

pite in him : insomuch that diuers Historiographers recorde, that hee was not so much of his owne nature inclined to shed blood, as deceiued and stirred vp thereto, by his counsellors, and principally by the Pagane Priestes, who (as *Freculphus* witnesseth) gaue good store of siluer to the gouernours, and bribed freely, to the end that they would put the christiāns to death as their deadly enimies. Some adde, that the number of Christians, was very much increased, whereupon many inconueniences might come to the Romane Empire, if the dāger were not preuēted: which also was a cause that *Traian* was the more inflamed and kindled against them, as also *Sabellicus* writeth, that the great number of christians were more suspected of this Emperour, then the religion. After this sort then did they accuse the christians of sedition and blasphemie, and for these causes they were cruelly persecuted, insomuch as it appeareth by that which *Plinie* the second hath written, That publik commandments were sent from the Emperour, to the gouernours of all the Prouinces, by which euery gouernour was inforced too persecute : and so the persecution was spread

*Freculph. lib. 2.
Cap. 20.*

Sabellicus.

Plinius secund.

spread abroad through out al the places of the Romā empire, which at that time cōteined, not only *Europe*, but also a great parte of *Asia & Affrica*: And the said persecutiō indured about four teene yeeres, but yet in suche order that in the beginning of the reigne of *Traian*, it was some what lesse sharpe, but afterwards it flamed out, and burst foorth more and more.

Tertul. Apologi.
Cap: 2.

Nowe the sayde *Plinie* the seconde had at that time the gouernment of a certaine Prouince, to wit, of *Bethina*, and as *Tertulian* saith, hee was appointed too persecute the Christians, about the yeere of Chrilt 112. and of *Traian* the xiiii. yeere. Wherefore hee being astonished with the great number of martyres, which were euery day put to death, did write a letter too the aforesaid Emperour, to aduertise him, or to giue him to vnderstād of that which was doone in his Prouince, and to haue his aduice & counsel touching that which hee was to doe in time to come, to whom the Emperour made answere by another letter, declaring vnto him, and making him to vnderstande his intente and purpose. And because that in these letters,

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wee may see on the one side, the innocencie of the faithfull people, and on the other side the iniustice of tyrants, and because they doe lively set out vnto vs the estate of the Christians at this day, and the maners and customes of those which persecute them, and may by this meane stande the age wherein wee liue in very good steede, for instruction both of the one and the other, it shall be good and expedient that wee inregister them, and put them downe. Heere now followeth Plinie his letter, which hee sent to the Emperour *Traian*, euen as it is written in his owne booke.

Syr, I am accustomed to declare vnto your Maiestie all the affaires and matters wherof I am in doubt. For who can better correct my dulnesse, or instruct mine ignorance? I was neuer yet present, at the trials of Christians, and proceedings against the and therefore I knowe not what informations, they put in against the, or for what cause they punish them. And I haue been in great doubt, to wit, whether there bee anye difference too bee made of ages, or whether those which bee verye young, doe not in some thyng differ from

*Plinie the se.
cond his letter to
Traian.*

from these, which are more strong or whether wee shoulde pardon them which repent, or whether this might stande a man in any steede that hath been a Christian, to be so no more. And although the name import no wickednesse, yet I doubt whether the wickednesse tyed to the name, ought to be punished or no. But behold, what way and meane, I haue hitherto held and taken, touching them which were accused before mee as christians: I haue asked the whether they were christiāns, threatening them to bring them to triall and examinatio: and if som perseuered, I haue decreed and appointed them to bee lead to punishment for I doubt not at all, that whatsoeuer it was, which they would confesse, but that a man ought to punish such stubbornesse & indurate obstinacie. There haue been some lead with such a like kindled follic, and because they were Citizens of Rome, I haue decreed that they should be sent back again to Rome. In proesse of time (as it comonly falleth out) the mischief is spread abroad & diuers kindes are come vp. Some haue published a little booke, without the authours name, conteining the name of diuers which denie theselues

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to be christians, or so to haue beene , I haue made the call vpon the Gods, I spake first, and they after mee : and seeing that they offered wine & incense, to your image which I caused too bee brought thither, with the images of the Gods, and besides this that they cursed christ, I haue decreed to let the go at liberty, & specially bicause some say, that those which are Christians in deede, cannot be induced or drawne to this, for any force or violence, which you can doe to them. Some being disclosed by the accusers, haue first confessed that they were Christians, and immediatly haue denied that they were such, yea indeede that they had bin christiāns, though they would not be so any more: othersome saide, that it was but litle aboue iii. yeeres since they were such, but that they would bee so no more: other some said that it was a longer time, yea som that it was aboue xx. yeeres. Al worshiped your images, & the pictures and images of the Gods : these also cursed Christ.

Moreouer, they affirmed, that this was the summe or chiefeft either of their fault or of their error, that they had a certaine day appointed , wherein they assembled

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them

themselves before day, and did sing alto-
 gether a song or Psalme vnto Christ, as vn-
 to God, and it of their owne accord they
 bounde themselves by an oth, not to com-
 mit any offence : but it was doone to this
 ende, that they might not commit any
 theftes, robberies, or adulteries, lealt they
 shoulde breake their faith promised and
 giuen, and shoulde denie that which was
 giuen them to keepe, and this being done
 they are accustomed to depart, euery one
 about his busines, & afterwards assemble
 themselves together againe, to take their
 refection in common, and one with ano-
 ther, and yet without doing any maner of
 euil. Now then they ceased after my edict
 and proclamatiō, by which, according to
 your decrees I haue forbiddē to keep any
 assēblies or cōuenticles. And so much the
 more haue I supposed it to be necessarie,
 to know this, by the examinatio of 2. mai-
 dens, which som say, haue serued such peo-
 ple. But I haue not foude any other thing,
 sauing a certaine peruerse superstition, &
 therfore putting of to be instructed therin,
 I haue had my recourse to you. (Syr) to
 haue counsel therof, for it seemed vnto me
 that this was a matter meet and worthie
 to be cōsulted of, principally, by reason of

of the multitude & great number of the, which are in danger. For diuers of all conditions and estates, olde and young, men and women, are commonly in danger, & so will bee. For the contagion and infection of this superstition is spread abroad, not only in Cities, but also in townes, villages, & fields, & it seemeth, that it cannot or will be easily staied & corrected: and verily, we perceiue, that they begin to frequent and repaire to the Tēples, wherunto they were not wont to come, & that they giue themselves to celebrating the diuine seruices, which were long time omitted, and that many beastes are sold, to be offered in sacrifice, wheras heretofore, there were few buiers found. By this we may easily coniecture, what a multitude of men may come to amēdmēt, if we would giue the leasure to repent theselues. And this is the cōtents of Plinie his letter to Traian; now followeth the answer.

My friend Secundus, thou hast done that which thou oughtest to doe, in the knowledge of the causes of these mē. who haue bin accused before these christiās. For we can not generally establishe and ordein any matter, which hath as it were a certain forme.

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Let

*Traianus answer
to Plinie.*

Let there be no more informatiōs and inquires made of them, but if any accuse the let them bee punished yet so notwithstanding, that he which shall denie that he is a Christian, and shall declare the same by effect, to wit in making supplication and prayer to our Gods, although that in time heeretofore he haue beene suspected, doe obtaine pardon by this repentance. And as touching the bookes which are published & set out without the autours name, they ought not to haue place, or to be accounted amōgst crimes or faults, for that is a very ill example, & also it hath not bin begun in our time.

Euseb. lib. 3. cap.
33.
Tertull. Apolo.
Cap. 2.

Behold the two letters, whereof *Eusebius* maketh mention in his Ecclesiasticall Historie, alleadging *Tertullian* in his *Apo- logetico*. which *Tertullia* censuring the Emperors answere, speaketh after this maner. O sentence confused and darkened by necessitie, which decreeth that inquirie shall not be made of them, because they seeme innocent people, & yet in the mean while commaundeth that they should bee punished as culpable and gilty. It useth pardon & crueltie, it dissēbleth & punisheth. Wherefore O Emperour dost thou abuse thy

thy self, in thy charge and Censure. If thou condemne Christians, why doest thou not make and put in also informations against them? Or if thou make and put in no informations, Wherefore doest thou condemne them.

The fourth persecution was vnder *Marcus Antonius verus*, the xvi. Emperor, who was created in the ycere of Christ 162. He is otherwise called of the Historiographers *Marcus Aurelius Verus*, and surnamed the Philosopher. He gouerned the Empire the space of xviii. or xix. yeeres. His vertues were great and wonderfull, yet the true vertue was wating in him, to wit, the feare of God. For looke by how much more he was gentle towards his owne, by so much he was the more rude and seuerer againste the Christians, as a Stoicall man, & nourished and brought vp from his infancie, with the Priests of Satia, his lawes & edicts declare howe cruell hee was towardes the Christiāns. For in the booke of digestes we finde such a writing or law that hee made: that those which would doe any thing against the religion of their Auncestours, shoulde bee banished and sent into the Isles.

Euseb. lib. 4. cap.
62.

Eusebius reciteth certain things take out of the *Apologie* of *Melitus*, the bishop of *Sardis*, amongst which is this also to be shewed that the faithfull people suffered persecution, by reason of some newe Edictes, which were published in *Asia*, wherewith the slanderers making themselves strong were prouoked and stirred vp, to pill and robbe the faithful in euery place wheresoever they found them, and to steale away the goods of the poore innocents.

Euseb. lib. 5. cap. 1

The Epistle of the Martyres of *Vienna*, and of *Lions*, Cities of *Fraunce*, sent to the faithful people of *Asia & Phrygia* (of which Eusebius maketh mention) speaketh of a writing or law of the Emperour sent too the gouernour of *Fraunce*, by which hee ordeined, that they shoulde put to death the christians, perseuering and continuing in their confession, and that they shoulde let the other goe, which woulde abiure, forswere and forsake the same.

As touching the crimes and faultes, whereof the Christians were accused, the foresaide Epistle reciteth that the Pagans prouoked, yea, constrained them to confesse straunge matters : and behold what

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it saith. Some were founde amongst vs, which were weake, who beeing vanquished by Satan, and very much fearing tormentes, which they sawe the Saintes suffer and abide, being also pushed on by the souldiers, haue alleadged against vs that in our bankettes, wee should eate the flesh of litle children, as was vsed in *Thiests* his banquet, and that we commit whoredomes and hortible incests, like *Oedipus*, and other thinges which are not lawefull for vs to name, yea & that so execrable & abominable, that it is not possible to thinke that men shoulde euer haue committed such actes.

And as concerning the tormentes, the selfe same Epistle rehearseth them. That the Christians were spied and watched both within their houses and without: that men cried out againste them in all publike, and open places: that they dyd beat and whip them, drawe them vp and downe, stoned them, pilled, and tooke away their goods, and imprisoned them: that they applied and layde vnto them burning blades of yron that they shut them together in an instrument of torture

and torment euen vnto the fifth hole, that they put them into obscure and darke dungeons, that they strangled them within the prison, that they cast them to beasts that they put the with in cauldrons of yron to burne them, that they hanged them on Gibbets, that they caste them to bulles, which might pearse and gore them with their hornes, and such other like things.

The 5. persecutiō, was vnder *Seuerus*, xxi. Emperor, who was established in the Empire in the yere of Christ, 196. He raigned 18. yeres. The state of the church was somewhat peaceable, from the time of the Emperour *Commodus* (who was the xviii. Emperor & created about the yeere of Christ 182.) vntill *Seuerus* came, who in the ix. yeere of his raigne (which was after *Eusebius* account in the yeere of Christe 205.) moued & stirred vp a terrible persecution against the christians, by the gouerners of the Prouinces and countries. And some thinke, that hee was moued therto, rather by the vices & faultes, which the furious common people, did very fasly and wrong fully lay to the Christians charge, then to say that of himselfe hee had his hearte inflamed against them.

Tertullian

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Tertullian who was in his time, saith, that hee shewed him selfe for a certaine time, not onely curteous, gentle, and full of beneficence, liberalitie and good will, but also did openly resist the rage of the people: yet Eusebius proueth by diuers examples of the Martyrs, that this Emperour was a terrible persecutor of the Church.

Tertullian, ad Scapul.

Touching the crimes falsely obiected & alledged, against the Christians, Tertullian reciteth diuers of them, saying: That they were accused of sedition and treason: that they had blamed and spoken euill of the Emperour his honor: that they were murderers, Church robbers, incestuous persons, killers of infantes, which they did eate, the flesh being rawe: that they committed whordome without hauing respect with whom, after that they had put out the candles, with which filthinesse, the Gnostici, were in deed spotted. Also that they worshipped the head of an Asse, in the steede of God: that they worshipped the Sunne: that they were in nothing profitable for others: that they were enemies of mankind, and the greatest and chiefeest crime that they laid against them, or vpon

*Tertul. ad Scapul.
& in Apologet.*

them, was this, that they despised the gods which other men worshipped.

Eusebius.

And touching the sortes and maners of torments, we may gather it out of that which Eusebius hath written of it: that some were buffeted and beaten: other some beheaded, others burned: others had boyling pitch powred, ouer all the members of their bodies, and so they were by litle and litle burned and put to death: and besides all this, that all their goods were pilled away, robbed, and confiscate.

The sixt persecution, was vnder Iulius Maximianus, the xxvi. Emperour, who succeeded Alexāder, in the yeare of Christ, 237. & reigned onely about three yeares. Hee was a sheepeheard in his young age, but because hee was a great and mightie man, beeing a Souldier, hee was created Emperour without any authoritie of the Senate, but by the onely good will and pleasure of the Souldiers & warlike company. Hee beeing cruell, barbarous, and rude, mooued great persecution against the Christians, but namely and chiefly against the Doctours, teachers, and gouernours

nours of the Churches, supposing, that when these men, who were (as it were) the pillars of Christian religion, should be discomfited, the people would thereby be easilie turned away. Eusebius saith, that this Emperour was not kindled and set on fire, to execute this cruelty: but onely for hatred which hee beare, to Alexanders stocke and house, wherein there were many Christians: But he had not any great leasure or time to exercise his cruelty: for before he had reigned three whole yeares, he was slaine of his souldiers, and with him his sonne, who was nineteene yeares olde, and their bodies were cast into the Riuer.

*Euseb. lib. 6.
Cap. 28.*

The seuenth persecution, was vnder the Emperour Decius, about the yeare of Christ, 247. Eusebius reciteth, that this persecution was moued by Decius, because hee ment euill, to Philippus his Predecessour. And yet notwithstanding in an other place hee saith, That Dionisius the Bishop of Alexandria, writ vnto Fabianus, the Bishop of Antioch, that his persecution was not moued or stirred vp by

*Euseb. lib. 6.
Cap. 39.*

*Euseb. lib. 6.
Cap. 41.*

*Nicephorus, li. 5.
Cap. 29.*

by the Emperour Decius, but onely confirmed by a certaine ordinance and decree which hee made, after it had been a whole yeare before stirred vp by the Pagans, who were prouoked thereunto by reason of a certaine stirre and vprore. But whatsoeuer was the cause thereof, this is certaine, it was a terrible & cruell persecution, against the poore Christians, insomuch as Nicephorus saieth, That it was as easie a matter to count the sand of the sea, as to number all them which suffered martyrdome, in this persecution, & that not in one place, or two alone, but almost thorowe all the worlde.

Eusebius.

And as touching the kindes of punishments, which they vsed against the Christians, wee may easily iudge howe diuers and many they were, by the extract which Euse. hath made, out of Dionisius his writings, touching the Martyres of Alexandria: for hee maketh mention of boyling pitch, of stoning, of throwing or casting sharpe Reedes against their faces and eies, of trayning them vpon the pauementes of the streets, of dashing or crushing them against the stones, of beating, and whipping, of burning, of percing the inwardes

or

or bowels, with pointed or sharpe percers,
of cutting of heades, and of casting them
downe headlong from high places. Saint
Cyprian also reciteth, that certain were com-
demned to dig mettall in the Mines. And
Vincentius, in his mirror or glasse, addeth
the tearing of them a sunder with cordes
of yron, burning Lampes put and set to
the Martyrs sides, the rage of wilde beasts,
hanging, and strangling, and an other sort
of torture or torment, called Cheualet,
when they racked the in peeces with wyld
Horses. And besides all this, the persecu-
tors went so farre astray, that they tooke
away the christians goods, bringing and
leading the commo people into the Chri-
stians houses, to pill and sacke them, as
men are wont to do, in some mutinie, stir,
or sedition, as we may behold in the wri-
ting of Dionisius, sent to Fabianus, which
saieth thus: That so long as this persecu-
tion lasted, all the whole multitude of the
faithfull, were inforced to flee into the
Mountaines, & into the wildernesses, and
to wander vp and downe, as vagabounds
or straying people, whereof some dyed
with hunger, thirst, cold, and diuers sorts
of sicknesses and diseases, other some were
deuoured

*Cyprian. lib. 3.
Epist. 25.*

*Vincentius in
specul.*

deuoured by wilde beastes : other some, ^{ouer : so v}
 flaine by theeues and robbers, and other ^{mours of}
 taken by the Barbarians, and ledde away ^{place exe}
 as slaues.

*Euseb. lib. 7.
 Cap. 10.*

The eight persecution, was vnder Li- ^{the foresaid}
 cinius Valerian, and Galien his sonne, ^{thus writ th}
 who were created Emperours, about the ^{mercised in}
 yeare of Christ, 255. and reigned fifteene ^{thing sup}
 yeares : Galien reigned together with his ^{to reci}
 father, five or fixe yeares, and the rest a- ^{seeing that}
 boue. Eusebius recordeth this of the, ^{and ther}
 foresaide Valerian : That in the begin- ^{one to m}
 ning, hee was peaceable and quiet, to- ^{mongest th}
 wardes the men of God, and guided by ^{ple, men,}
 a verie good amiable, friendlie, and lo- ^{laughters}
 uing affection : that hee shewed him self ^{to bee sho}
 familiar towardses the faythfull, and in- ^{ges,}
 treates them curteouslie and gentlie : that ^{touching}
 his Courte was full of Christian people, ^{thorograp}
 and became a Church of God, but that ^{re diuers f}
 the Maister and Principall, of the Syna- ^{re, wilde b}
 gogue, of the Magiacens or Sorcerers ^{ad renting}
 of Egypt, did afterwarde persuaade him, ^{ing them in}
 to persecute and put to death the Saintes, ^{the Martyr}
 who, as they sayde, let and hindered ^{gies and}
 the Inchaunters, and their Inchaunt- ^{ego to visit}
 mentes, of which Valerian was an ear- ^{burning}
 nest

nest louer : so vnder his authoritie, the
Gouernours of the prouinces, did in e-
uerie place execute a cruell persecuti-
on.

And the foresaide Eusebius, addeth: that
Dionisius writ these wordes, of the cru-
eltie exercised in Alexandria : This should
bee a thing superfluous and more than
needed, to recite the names of our Mar-
tyrs, seeing that the number is almost in-
finite, and there were diuers which were
vnknowne to mee. But yet know this,
that amongst them there were of all sorts
of people, men, women, young, old, mo-
thers, daughters, souldiours, handicraftes
men, To bee shorte, of all conditions, and
of all ages.

*Euseb. lib. 7.
Cap. II.*

As touching the names of torments,
the Historiographers doe rehearse them
to bee diuers sortes : they reckon the
whippe, wilde beastes, fire, the sword, tea-
ring and renting a sunder of bodies, long
keeping them in dark prisons, where they
made the Martyrs to wither and drie away
with griefes and pininges : forbidding a-
nie to go to visit them, laying to them fla-
ming & burning rods of iron to burn the.

Plum-

Plummets or Balles of leade to kil the, the
drawinges with Horses, blowes with great
staues, hurling them headlong into diuers
tortures or tormentes, named Cheualets,
Beares and wilde Bulles, rostinges vpon
Girdirons, whot Ouens, banishments, vi-
olent taking away of goods, and besides
certaine other tormentes.

The ninth persecution, was vnder
Aurelian, who was created Emperour,
in the yeare of Christ. 273. and reigned
fixe yeares. Vincentius in his Mirrour
or Glasse, layeth out and rehearseth
large, a great many of the faithfull, which
hee sayeth, suffered Martyrdome vnder
this Emperour, and addeth, that hee
caused them to bee diligently sought
out in diuers places, & at the last put the
to death in *Fraunce* and *Italie*: But by
the writings of other Authours wor-
thie credite, it appeareth, that Aureli-
an did nothing els, but think vpō before
hande, and deuise this persecution, and
did not execute it. For Eutropius,
Vopiscus, and Eusebius in his Chroni-
cle, haue written, That after this Empe-
rour had decreed the persecution, hee
was

Vincentius in
speculo.

was sodeinlie verie much astonished, with the destruction which woulde haue come thereof, and verie quicklie after he was slaine. And Eusebius in his Ecclesiastical historie, speaketh of him after this manner. It is true that Aurelian was then suche a one towards vs, that is to say, gentle, curteous, and a friende to Christians, but in the aduauncement, growerh & proceeding of his kingdome, he did somewhat estraunge himselfe from vs, insomuch that beeing alreadie almost wonne by some counsellors, he moued persecution against vs, & great bruit or noise was there of him amongst vs. Notwithstanding, even then when hee was readie to persecute vs, and had as it were subscribed to the decree, which they were to publish against vs, a certain vengeance and wrath sent from God, sodeinly o-vertooke him, which caused this pernicious and hurtfull crueltie to cease.

The tenth persecution, was vnder Dioclesian, and Maximianus Hercules. Dioclesian was established Emperour, about the yeare of our Lorde. 288. and associating vnto him Maximianus, in the

Gouernment of the Empire, hee reigned twentie yeares.

Pomponius Lætus, in the abridgement of the Romane stories, reciteth, That Dioclesian forgetting that he was a man, and naming him selfe the brother of the Sun and the Moone, as though there had beene in him some diuine or heauenlie Maiestie, made an edict and lawe, by which hee commaunded that they should worshipping him as God, and that all without difference of what rase and condition soeuer they were, shoulde kisse his feete, and for this ende, hee had shoocs stuffed and beset with golde, and precious stones.

The selfesame Pomponius saith also, That Maximianus was openly cruel, raging, terrible to beholde, without faith or trustinesse.

Nowe this persecution, which they moued against the Christians, lasted tenne yeares, and was the greatest and cruellest of all.

Vincentius in his Glasse, speaketh of a whole legion of Christians, called the legion of Thebes in Egypt, which was all

*Vincentius in
Specul. lib. 12.
Cap. 21*

cut

cut in peeces, because they would not sacrifice to Idolles, as the Emperour had commaunded.

He saith also, that at Trieres (which is a Citie situated by the Riuer Mosella) one Rictionarius exercised so great cruelty, that the Riuer was redde with the blood of the Christians that were slaine: and besides, that hee sent Postes vp and downe, hither and thither, with decrees and expresse commissiōs, to this end, that in whatsoever place any Christian was founde, they should presently put him to death,

*Vincen. in specul.
lib. 12, Cap. 136*

Sabellicus reciteth, That in the Citie of Alexandria. Peter the Bishoppe of the said place was beheaded, besides more than three hundred other.

Sabellicus

Henric of Erforde, maketh mention of Gereon, Bishop of Colen, who as hee saith, was also beheaded, with three hundred and eightene companions.

Henric. Erford.

Otto of Phrysingia, rehearseth, that Mauricius, a conductour or Capitaine of a christian legiō was slain, & with him, 1666. persons of his owne people: & that Victor was put to deth in the citie of Troy

*Otto Phrysing.
lib. 3, Cap. 45.*

(which is now called Panthus) with 366. of his companions or fellowes.

Chroni. Martin.

Fasicul. tempor.

The Chronicle of Martin, & the booke which is intituled Fasiculus temporū, doe witnesse, that so many Christians as were in England, were all put to death.

Euseb. lib. 8. ca. 3.

Eusebius saith, That by the Edictes of these Emperours, commaundement was given, that the Temples shoulde be rased and pulled downe to the grounde, the holie scriptures burned, and all Christians perseuering in their religion made infamous, and deprived of all their liberties, and of all their offices and dignities. Also that all Prelates, Bishoppes, and Pastors, shoulde bee in euerie place straightly imprisoned, and afterwarde with all crueltie constrained and inforced to sacrifice to Idolles, otherwise that they should be put to death.

Euseb. lib. 8.

Cap. 11.

Hee sayeth also, that the Emperour hauing sent certaine commaundements, to a certaine Citie of Phrigia, the commaundementes tending to this ende, that the inhabitauntes shoulde offer sacrifices to the Gods, and shoulde worshippe their Images, they not minding

to

to obeye beeing all Christians, yea euen the Magistrate, the Treasurer, and the Capitaine, the Citie was besieged, and all it, with all the people therein, were burned together.

Nicephorus writeth, That in one Citie, at once, there were burned in one temple, on Christes birth day, twentie thousande persons, by the commaundement of Maximianus.

*Nicepho. lib. 7.
Cap. 6.*

To bee short, the persecution was in euerie place so cruell and so sharpe, that the christian fayth was almost extinguished and put out, as wel in the East by Dioclesian, as in the West, by Maximianus.

And as concerning the fashions and manner of tormentes, they were sundrie and diuers, yea, and verie straunge. They did beate the Christians with roddes, they racked them, they murdered them, they burned them, they threw them by thousandes into the depthe of the sea, they cast them to wylde Beastes as Leopardes, Beares, Lyons, Bullockes and Bulles, prouoked agaynst them by fires and sharpe prickes or goades: they hanged

*Euseb. lib. 8. Cap.
3. 6. 7. 8. 9*

them on Gibbets, they put them to death on Crosses, they tied them to postes with their heads downwarde, they lifted them vp on forkes, vpon the which they kepte them aliue, vntill famine and hunger caused them to dye: they spoiled them all naked, and they tyed them by one of their feete, and lifted them vp into the ayre, which was a cruell and villainous spectacle, specially in the women so cruelly handled: they tied them to braunches and to trees, and they made men bowe downe the strongest boughes, to drawe and teare in sunder the members of the poore saythfull people, who were tied thereto: they beheaded them: they choaked them with smoake, which proceeded from a litle fire: they cut of their handes, their eares, and other members: they roasted them vpon the coales, not to the ende to make them dye sodeinlie or quicklie, but to torment them more longe: they pricked them vnder their nailes, at their fingers endes and toes, with Reedes & other sharpe instrumentes: they powred vpon them boiling lead: they fleied them all aliue, and afterwardes cast
vpon

vpon them Vinagre and Salt, and so killed them most cruellie : In summe, there were so many Martyres, so many deathes, so many sortes of punishmentes in this generall persecution, and these so cruell, vilainous and horrible, that there is no tongue, which can suffice to rehearse the same.

*Sabellic. Enncad.
7. Cap. 8.*

But aboue all this is to be noted, that this persecutiō (as Eusebius reciteth) came thorowe the iust iudgement of God, because that the Christians, abusing the libertie which God had giuen them to serue him withall, became slow & sluggish full of hypocrisie and false shewes and dissembling, seditious, contentious persons, pursuing one an other, for small iniuries, & that thorow deadly hatred. The Bishops and Pastors, inflamed with enuie, hatred, and yll will, puffed vp with ambition and pride, hauing also reiected the rule of godlines & charitie, lifted vp them selues one against an other, prouoking and outragiously threatening one an other, insomuch that they seemed rather to holde and possesse, the seate of tyrantes, than of Prelates : an example certainly which ought

*Euseb. lib. 8.
Cap. I.*

verie well to teach vs, to walke in humilitie, and in the feare of God, and to remaine and abide vnited and ioyned together one of vs with an other, diligently keeping thorowe the bande of peace, that spirituall vnitie (which God commaundeth vs,) if wee will liue in tranquillitie, and enioye some rest here belowe, on the earth, in the midst of a peruerse and crooked generation.

And thus muche touching the tenne great and generall persecutions of the Church, as wee haue beene able to gather them out of the Historiographers.

But as we haue before noted, that before this the Church was persecuted, in the time of the Emperours Augustus, Tiberius, Caligula, and Claudius: so we haue to marke, that in the time of other Emperours, who raigned betweene the time, of whom wee haue spoken in the generall persecutions, the faythfull people and Christians, did not so liue at their ease, but that euerie day some newe assaultes, were made against them, and laide vpon them.

And

A Treatie of the Church.
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And after these Emperors, yet was not the Church in rest, but was afterwards almost euery day, assaulted and tormented, as for example, vnder *Galerius*, a cruell Tyrant. who increased the persecution begunne by *Dioclesian*, and vnder certaine others.

Nowe this is to bee noted, that from the first Bishop of Rome, vnto Siluester the first of that name (who was constituted & set vp in the yeere of Christe. 314.) there were thirtie and two Bishoppes of Rome, all them suffered martyrdom. Since that time, the other Bishops of Rome, for the most parte, yea almost all, haue duely gouerned and behaued themselves, in the execution of their charge and offices, and in steede of the vowe of martyrdom, which their predecessors had, they haue vsurped another very trimme haunte, they themselves making themselves in steede of the Pagane Emperours, Tyrants and persecutors of the Church. But yet notwithstanding, there were also certaine cruell Emperours vnder whom, or in whose dayes the Church suffered very much.

Julian the Apostata.

Julian the Apostata, about the yeere of Christe 363. reigned Emperour about

two yeeres. He ordeined that the Christians shoulde not bee receiued to warfare, and that they should not haue any temporall office, touching criminall iudgement, meaning thereby any authortie to iudge, touching life and death, saying (he in deed mocking them) that by their lawe it was forbidden to vse the sword. He made a law by which the goods of the Galileas (for so he called the christians) should be confiscate saying, that Christ had commanded them pouertie. Hee ordeined and set a certaine punishment by money vpon them which would not offer Sacrifice, and thereby founde the meane to get and catche a great some of money, and when the christians complained therof, it belongeth to you (would hee say) to suffer euilles, for your Galilean hath so commaunded you. Socrates reciteth all this, in his Ecclesiastical historie. lib. 3. Cap. 13. & 14.

Socrates lib.

3. cap; 13. &

14.

Valens.

Valens being created Emperour, about the yeere of Christe 366. reigned fifteene yeere. Hee sent many Bishops, Elders, and Deacons into exile, and caused them to be greivously tormented, & vsed great crueltie against the Christian Church.

Touch-

Touching which, wee will note and put
downe a hiltory meet to bee remembred,
which fel out about the yere of Christ 380
whereof Socrates the historiographer, and
Sozomen. both make mention. There was
(say they) in the Citie of Edessa in Mesepo-
tania, a temple of S. Thomas, whereto the
Christians did commonly come, and wher
in they had their ordenary assēblies, which
thing the Emperour Valens seeing, and
knowing that this multitude detested his
heresie, he gaue the Prouost of the Citie a
blow with his hād, because he had not gi-
uen order to driue from thence the saide
Christians. Now this Prouost hauing re-
ceiued that blow, & being ready & at the
point to execute the Emperors comman-
dement, against his will and affection, not
willing also to commit so great a murther
against so great a multitude, secretly aduer-
tised them and gaue them intelligence
to withdrawe them selues that they
might not be foud, but none would yeeld
to his counsel, not fearing any threatning
insomuch that on the morrow all assēbled
themselues & meet together in the afore-
saide place, as they were accustomed. Then
as the Prouost of that Citie wente with

Socrat. lib. 4. cap.
18.

Sozom. lib. 16. 8.

a great company of souldiers to the saide Temple, to put in execution the Emperors commandement, a pore woman, holding a little child of hers by the hād, made halt to goe to martyrdome with her brethren, and with the haste which shee made, shee brake the ranckes and rowes of the souldiers. Wherwith the Prouost being angrie and much moued caused the said woman to come vnto him, to whom he saide O cursed woman, whither runnest thou so vnorderly, thither (saith shee) whither all the other make halt to goe . Dost not thou (saith hee) vnderstande that the Prouost goeth thither to murther and kill all those that hee shall finde there? I vnderstood it (saith shee) very wel, & therfore I make halt that I may be found with the. And whither ledest thou this litle childe, said hee? The woman saide, thither also, to the ende that hee likewise may receiue the crowne of martyrdome . When the forsaide Prouost vnderstoode these things he mar uelled at the courage & boldnesse, of the Christians, and returned towardes the Emperour, declaring vnto him, that al were prepared and readie to indure and suffer death for their faith : and that it

was

was not reasonable or meete too put to death in so litle time, so great a multitude of people. By which worde hee perswaded Valens to moderat and stay his wrath and so the aforesaide faithful people of Edessa escaped death. Notwithstanding it is laide in another place, that they were afterwards throwne out of the Citie & sent into banishment.

Wee might in deed easily bring foorth in this place, many other examples of persecutions vnder the Emperours, but then this discourse or Treatise woulde be ouerlong. And also it is certaine that the greatest persecutions haue sithence the abouenamed, fallen vpon the poore Church, by them that pretended themselves to be the gouerners thereof, who had on their side, worldly kings and Princes, who also gaue them all, and shewed them all fauour, as the histories of the Martyres, both in former ages, and also in our time, doe yeelde sufficient credite and witnesse thereof: so that it is not needefull to insert or alledge in this place any examples thereof.

But touching this matter of the persecutiōs of the church, wee haue to obserue and marke certaine points.

Points to be marked touching the persecutions of the Church.

The

The first reason is, that persecutions & afflictions come not without the prouidence and appointment of God. To this end are to be referred these places, *I am the Lorde that forme the light, and create darkenesse. I make peace and create euill, I the Lorde do all these things*, this is in Isaiah. And Amos saith: *Shall there bee euill in a Citie, and the Lord hath not doone it? And Dauid, I should haue beene dumbe, and not haue opened my mouth, because thou diddest it. So doeth St. Peter conclude. Let them that suffer according to the will of God, commit their soules vnto him in well doing, as vnto a faithfull creator*. Heereunto Iob had regard also, when he said. *The Lorde hath giuen, and the Lorde hath taken away, blessed be the name of the Lorde*. And Dauid saying (as I haue ere while alleadged) *I should haue beene dumbe, and not haue opened my mouth, because thou didst it*. Also when he was reuiled, railed vpon, and as it were cursed by Shimei, Suffer him (saith he) to curse Dauid, for he curseth, euē because the Lord hath bidden him curse Dauid, who dare the say, wherefore hast thou done so? Here vnto likewise Iesus Christ had regard, when he said to Pilate. *Thou couldest haue no power against me, except it were giuen thee from*

Isaiah. 45. 7.
Amos. 3. 6.
Psal. 39. 7.
1. Pet. 4. 19
Iob. 1. 21.
Psal. 39. 9.
2 Sam. 16. 10
19. 11.
Iohn. 9. 11.

from above.

Now this point or matter conteineth three arguments and reasons to comfort vs in the midst of our crosses and troubles. The first is, that we are not in or vnder the power of fortune, or of men, but of God. The second, that God doth iustly and for good causes afflict vs : for as he is faithfull and righteous in all his workes: so he doeth not send or lay vpon vs any affliction, but that which we haue indeed deserved. The 3. that seeing the affliction we suffer commeth frō god our father, it shall not ouerwhelme or ouerthrow vs, but shal turne to our great, good, ioy, & saluation. Now if the crosse fall not frō our shoulders, so long as this life lasteth god himself minding & willing to haue it so, let vs remēber that which is said of Lazarus & the wicked rich mā in S. Luke: *Thou wicked mā remēber that thou in thy life time receivest thy pleasure, & likewise Lazarus paines. Now therefore he is cōforted & thou art tormented.*

The second point is, wherefore god doth rather afflict his church thē other people, as S. Peter saith, *The time is come that iudgement must begin at the house of god* And there are 5. principall reasons or causes heereof.

The

Mat. 10. 19. 1
26. 28. &c.
Psal. 35. 4.
1. Cor. 10. 13
Rom. 8. 28.
Heb. 12. 11.
Psal. 126.
throughout,
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5. 6.
Iohn. 16. 20.
Luk. 16. 25.

1. Pet. 4. 17.

- The first, because that by affliction, God declareth vnto vs, that hee loueth vs, as hee *Pro. 3. 11. 12* speaketh thereof in the Prouerbes, and in *Heb. 12. 5. 6.* the Epistle to the Hebrews. Secōdarily, because it pleaseth God by this meanes too, to discerne vs that are his children from infidels and hypocrites, as the authour of the Epistle to the Hebrwes declareth the same in the xii. Chapter: and for this cause also Saint Paul saide vnto the Corinthians *1. Cor. 11. 19* *There must be heresies euen among you, that they which are approued among you might be knowne:* And Saint Iames, and Saint Peter do for this very cause, call the afflictions of the faithful tryals of their faith. Thirdly, because they which know the wil of their master and doe it not, are lesse excuseable, yea shall be beaten with many stripes. Fourthly, because it serueth too set out the iustice of God, to the end we should not thinke that God winketh at the finnes of his people. Fifthly, because it serueth also, to giue example of instruction to the wicked: for as *Luke. 23. 31.* Iesus Christe saith: *If they doe these thinges to a greene tree, what shalbe done to the drie?* And Saint Peter: *If iudgement (saith hee) first beginne at vs, what shall bee the ende of them which obey not the Gospell of God. And*
- Heb. 12. 8.*
1. Cor. 11. 19
Iam. 1. 2. 3.
1. Pet. 1. 7.
Luke. 12. 47.
Luke. 23. 31.
1. Pet. 4. 17.
Ec.

if the righteous scarcely bee saued, where shall the vngodly and the sinner appeare?

The thirde point, that the afflictions of the Church and faithfull people, are alwaies moderated & kept in good measure by the hand of God himself; For hee hath promised, that although he chasté his people yet he wil not destroy them for al that. Hitherto must bee referred these places:

When thou art in tribulation, and all these things are come vpon thee, at the last if thou Deut. 4. 30.
31.

returne to the Lorde thy God, and be obedient vnto his voice (for the Lord thy God is a mercifull God) hee will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he sware vnto them: I wil be his father, and he shalbe my sonne: and if he sinne I will chasten him with the rod of men, and

2. Sam. 7. 14.
15.

with the Plagues of the children of men. But my mercy shall not depart away from him, as I tooke it from Saule, whom I haue put away before thee. For my names sake wil I defferre

Isaiah. 48. 9.
10.

my wrath, and for my promise will I refraine it from thee, that I cut thee not of. Beholde I haue fined thee, but not as siluer, I haue chosen thee in the furrace of affliction, I am with thee (saith the Lorde to Iacob) to saue thee

Jeremiah. 30.
11. 12. 13. 17.

X

though

Ezechil .14.
21.22.

Hosea .5. 15.
Hosea .6. 1.2

1. Corin . 10.
13.

though I utterly destroyed all the nations wher
I haue scattered thee, yet will I not utterly
destroy thee, but I wil correct thee by iudgemēt
and not utterly cut thee of. For thus saith the
Lorde, Thy bruising is incurable, and thy
wound is dolorous. There is none to iudge
thy cause, or to lay a plaister, there are no me-
dicines nor helpe for thee: but I will restore
health vnto thee, and I will heale thee of thy
woundes, saith the Lorde &c. When I
send vpon Ierusalem my foure sore iudgemēt
(saith the Lorde) that is to say, the sworde, and
famine, and the noysome beast, and pestilence
to destroy man and beast out of it. Yet beholde
therein shall bee left a remnant of them that
shall bee carried away both sonnes and daugh-
ters, and yee shalbe comforted. In their af-
flictions they will seeke me diligently, saying:
Come & let vs return to the Lord, for he hath
spoyled, and hee will heale vs, hee hath woun-
ded vs, and hee will binde vs vp. After
two dayes will hee reuiue vs, and in the third
day hee wil raise vs vp, and wee shall liue in
his sight. There hath no temptation taken you,
but such as apperteineth to man: and God is
faithful, which will not suffer you to be temp-
ted aboue that you be able, but wil euen giue
the issue with the temptation, that yee may
bee

bee able to beare it.

The fourth point, wherefore God doth not send succour & aide to his Church, so soone as it is afflicted. Certainly the crosse is sometimes so weightie and heauie vpon our shoulders, that it seemeth to vs that God sleepeth, or els that he hath forgottē vs; as we heare the cōplaints of Saints touching that matter in the Scripture. *Howe long wilt thou forget me O Lord, saith Dauid, Psalm. 13. 1. how long wilt thou hide thy face from mee? And againe, Up, why sleepest thou O Lorde? Psalm. 44. 23 awake bee not farre of for euer. Wherefore hidest thou thy face, and forgettest our miserie, & our affliction? And Habacu. O Lord, saith he, How long shal I crie, & thou wilt not hear? Haba. 1. 2. euen cry out vnto thee for violence, and thou wilt not helpe? Thou art of pure eyes and canst not see euil, thou canst not behold wickednesse: Wherefore dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man, that is more righteous then he? But God sleepeth not at any hand euen as it is said in one of the Psalmes, Bee Psalm. 121. hold he that keepeth Israel wil neither slumber nor sleepe: neither doth he forget vs, as he himselfe assureth vs by his Prophet Isaiah, when hee saith.*

Isaiah. 49. 15 Can a woman forget her childe? or will shee not pitie the fruite of her wombe? But though she should forget, yet wil not I forget thee saith the Lord. And in deede God, doeth not at any time forget his mercy, no not in the midst of his wrath and anger, neither doth he suffer vs to be tempted aboue our strength.

Haba. 3. 2.

1. Corin. 10.

13.

Isayah. 59. 1. 2

Wherefore then is it, that he doeth not sende vs succour and aide without delay, thereby to deliuer vs from oppression? It is first and formost, because our sinnes are the cause therof. Behold (saith the Prophet) the Lords hand is not shortened that it cannot saue; neither his eare heauie that it cannot heare. But your iniquities haue separated betweene you and your God, and your sinnes haue hidden his face from you, that he will not heare. Secondly, because that serueth for the aduancement of God his glory, and for the augmenting & increase of our faith: as appeareth by that whiche is written touching the sicknes, and death of Lazarus, the brother of Martha & Mary. This sicknesse, saith Iesus Christe, is not to death, but for the glory of God, that the sonne of God might bee glorified thereby: and afterwards. Lazarus is dead, (saith he) and I am glad for your sake that I was not there, that

Iohn. 11. 14.

15.

ye

ye may beleue. And to this last point is referred that which S. Paul saith, *We receiued the sentence of death in our selues, because we should not trust in our selues, but in God which raiseth the dead.* 2. Cor. 1. 9.

The fift point : that afflictions & dangers increale, euen then when the deliuerance is nigh, examples heereof, are set out vnto vs in the scripture. The Israelites were meruellously tormented in Egypt, all the while that they were kept captiues & prisoners there : but they neuer had so great an occasion to feare, neither were they at any time so pressed, yea oppressed, as when God brought them out of their captiuitie and bondage, to make them passe thorow the redde Sea, and to guide them in the wildernesse, as we may see in the xiiii. Chapter of Exodus. Dauid before he came to the inioying of the kingdom which was promised him by god, was constrained to depart out of the Countrie, and to seeke a place of refuge and cōfort amongst the Philistines his enimies, yea in the Court of king Achish. Where he found himselfe in extreeme danger, yea more great then at any time before he had escaped. Then was the angel of the Lord sent from him to re-

Exod. 14. throughout.

1. Sam. 27. I. & c.

Isaiah. 37. throughout.

Marke 6. 47.
Ec.

moue the siege of Zenacherib from before the Citie of Ierusalem, and so by that meanes to deliuer king Ezekias, and the people which were within, when for the great oppression thereof, they were held & kept in so narrowly & short, that they were at the point or very nigh, to see the Citie redred & deliuered, to the Assyrians pitie, and mercy. Iesus Christe did very well behold that his disciples were in greate danger in the ship, which was tossed to & fro, with the outrage or violence of the winds and tempests, but yet notwithstanding, he came not vnto them to succour them, but about the 4. watch of the night. Wherefore let vs not loose our courage & stomack, in the midst of the greate st persecutions and afflictions, which can come. For when all the meanes of help and aide on mens side, or in respect of them, doe faile vs, & that it seemeth that all were done with vs, and that the church shold be altogether worn out, cōsumed & beaten downe, euen then wil god performe his own work, he alone succouring vs, to the end, that vnto him alone also, the glory of our deliuerance may be wholly and absolutely referred.

The sixt pointe, that God through his
 power

power, keepeth and defendeth his church against the violences & assaults of tyrants and persecutors, and deliuereth the same out of their hands when time is therefore. Thereto tend and belong these promises.

The Lorde knoweth to deliuer the godly out of temptation, & to reserue the vniust until the day of iudgement to be punished. For the oppression of the needie, and for the sighes of the poore. I will vp saith the Lorde, and wil set at libertie him whom the wicked hath snared.

2. Pet. 2. 9.

Psal. 12. 5.

The Angel of the Lord pitcheth round about them, that feare him, and deliuereth the. The righteous cry, and the Lorde heareth them, & deliuereth them out of al their troubles. Great are the troubles of the righteous, but the Lord deliuereth him out of them al. Hee keepeth al his bones, not one of them is broken. The Lord redeemeth the soules of his seruants, and none that trust in him shal perish. Call vpon mee saith the Lorde, in the day of trouble, so wil I deliuer thee, and thou shalt glorifie me. And againe, Because he hath loued me, therefore wil I deliuer him, I wil exalt him because hee hath knowne my name: Hee shall cal vpon me and I wil heare him, I wil be with him in trouble, I wil deliuer him, and glorifie him.

Psal. 34. 7. 17.
19. 20. 22.

Psal. 50. 15
Psa. 9. 14. 18

Psalm. 125. 2. As the mountaines are about Ierusalem, so is the Lord about his people, from hence forth and for ever. Thou art Peter, and upon this rocke I wil builde my Church, and the gates of Hell shall not overcome it. Feare not litle flock for it is your fathers pleasure to gine you the kingdome.

Exod. 14. throughout.

Dan. 3.

Daniel. 6. throughout.

Isaiah. 37- throughout.

Acts 12. 7,

Actes. 5. 19.

Zachari. 2. 8.

And wee haue many examples heereof in the Scripture: as when god brought the Israelites out of Egypt, by the Ministerie of Moses, whē he deliuered Daniel out of the Lions denne, & Shadrach, Meshach, & Abednego out of the burning flame and ouen, when he deliuered from death Susanna, already condemned: when he set Ierusalem at libertie, when he brought Saint Peter out of Prison, and the other Apostles by the ministerie of an angel. And at this day, although wee see not angels visible rōūd about vs, yet for all that we cease not by experience to feele Gods aide and succour, and that after many sortes, yea extraordinary. We know also that which is spoken in Zacharias, to wit: *He that toucheth you, shal touch the apple of mine eie saith the Lorde.* For in deede, Iesus Christe accounteth the persecutions, which mē bend against his Church, as bente againste his

his verie owne person, which appeareth by the reproofe that he gaue Saint Paule, saying, *Saule, Saul, wherfore dost thou persecute mee?* who would euer haue looked for such assistance and helpe, as God hath bestowed vpon his Church in our time? were there at any time more furious and raging persecutions? was the pride of the enemies of Gods Church euer greater? They spare not wisdom, nor counsell, nor power, nor diligence, nor men, nor money, to the end that the poore Church might be altogether cast down and made ruinous. But beholde, the prudencie, the counsell, the might and the wisdom of God, is farre aboue all that, which setteth it selfe against his greatnesse, yea, hee worketh miraculousslie, by hidden, close, and secrete meanes, insomuch that all the height of the worlde, is confounded and ouerthrowne. For as the wise man saith: *There is no wisdom, neither understanding, nor counsell against the Lord.* And in another place it is saide: *The Lord breaketh the counsell of the Heathen, and bringeth to naught the deuises of the people: the counsell of the Lorde shall stande for euer, and the thoughtes of his heart thorowe out all ages.*

Act. 9. 4.

Prou. 21. 30.

Psal. 33.

10.

Iob. 5. 12. 13.

*Gene. 15. 17.**Exod. 3. 2.*

To be short, we see that the Church hath in time heretofore, beene verie aptly and fitly represented, by a lampe or firebrand shining in the midst of darke, or smoking Furnaife, euen as the vision thereof was giuen and shewed to Abraham, whereof the reason is assigned and shewed, because God would not suffer, that his people shoulde bee put out in the midst of darknesse. Also by the burning bushe, which yet consumed not: as Moses also saw the vision therof. For as the bush, was kept safe and sound, in the midst of the flame: so the Church hath alwayes beene preserved, by and thorow the presence of God, although the tyrantes and wicked men haue sought, to set it on fire, & vtterlie to destroy it.

The seuenth point: That the Church increaseth in the midst of persecutions. This is seene from the time, wherein vnder the Emperours, the Church was persecuted. For looke by howe much they inforced them selues, vtterly to extinguish and put out the truth, by so much the faythfull ones were readie and prepared to defende and mainteine the same. In

the

the Actes it is saide, That when the persecutors laide handes upon the Apostles, and had put them in prison, many of them that had heard the worde at their mouth, left not of for all that to beleene, but that the number of beleeuers was increased, till it came to bee about fixe thousande persons : Also, Act. 11. 19. that they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout till they came vnto Phenice, and Cyprus, and Antiochia, and that some of them which were men of Cyprus and Cyrene, when they were come into Antiochia, spake vnto the Grecians, and preached the Lorde Iesus, and that the hande of the Lorde was with them, so that a great number beleened, and turned vnto the Lord. Saint Paule speaketh after this maner vnto the Philippians. I would yee vnderstood (brethren) that the thinges which haue come vnto mee, are turned rather to the furthering of the Gospell, so that my bands in Christ are famous, throughout all the iudgement hall, and in all other places : Insomuch that many of the brethren in the Lorde, are boldened through my bandes, and dare more frankly speake the worde.

Act. 4. 3. 4.

Act. 11. 19. 20. 21.

Philip. 1. 12. 13. 14.

And

Psal. 110. 20
The Church com-
pared to a Palme
tree, to Roses and
to Lilies.

The Church com-
pared to a Vine,
or Vineyard.

Iustinus Martyr.
de veritate Chri-
stiana religionis
tom. 2. pag. 224.
lin. 14.

And this is that which Dauid hath prophesied touching Christ, when hee saide:
Bee thou ruler in the midst of thine enemies.

The state of the Church of God, is like vnto the state of the Palme tree, and like to the condition of Roses and Lilies. For euen as the Palme tree, the more it is laden and pressed downe, the more it groweth & stretcheth out or spreadeth his boughes, in length and breadth: so the Church the more shee is persecuted and afflicted, the more force, courage and liuelinesse shee taketh to her selfe. Also as Roses and Lilies are accustomed to flourish among thorns: so this is a common thing to the Church, to flourish and to increase in the midst of persecutions. Iustinus compareth the Church also to a Vine or Vineyard, when he speaketh thus, in a speech with Tryphō. They euerie day perceiue (saith hee) that we which belecue in Christ, cannot bee astonished or amazed, by any man, or any manner of way, let them cut of our heads, let them crucifie vs, let them calt vs to wild beastes, let them torment vs, with fire, fagot, and any other tormentes: the more they doe torment vs, the more doeth the number of Christians growe and increase:

no o-

no otherwise than when men pr iune and dresse a Vine or Vineyard, they doe it to make it more fruitfull and plentifull. For the Vine or Vinyard which God hath plāted, and our Sauour Iesus Christ, is his owne people. These are in that place almost Iustinus his owne wordes. And verely we learn by our owne experience, that so many cruell persecutions, murthers and slaughters of the Martyrs, haue been as it were so many seales in our heartes, to seale therein the holie Gospel of Christ: so that a good Doctour hath verie rightly saide: That the blood of the Martyrs, is the seed of the Church.

The eight point: What is the cause, for which the church is afflicted and persecuted of the wicked. We may verie wel say, and rightly confesse, that we do iustly deserue, by reason of the sins we haue committed, to be afflicted by God, and persecuted of the world. For we read in Leuiticus, howe God threatneth his people, to send vpon them warre, plague, pestilēce, famine, and other his roddes, if they yeeld not them selues obedient vnto his commaundements: And in Isaiah, he speaketh after this maner: *Yee inhabitantes of Ieru-*

Leuit. 26.

14. 15. & c.

Isaiah. 5. 2.

3. & c.

Ierusalem

Salem (saith he) and ye men of Iudah, iudge I pray you betweene mee and my Vineyarde: What, could I haue done any more to my Vineyarde, that I haue not done vnto it? I haue hedged it, and gathered out the stones of it, and haue planted it with the best plantes, and built a Tower in the middest thereof, and made a Wine presse therein, looking that it shou'd bring forth Grapes, but in steede of Grapes, it bringeth forth wilde Grapes. And now I will tell you, what I will doe to my Vineyarde: I wil take away the hedge therof, and it shalbee eaten vp: I will breake the wall thereof, and it shalbe troden downe, and I wil laie it wast, &c. And againe: The earth shalbe cleane emptied and utterly spoyled: the earth shal lament and vade away: for the inhabitants thereof haue transgressed the lawes, they haue chaunged the ordinaunces, and haue broken the everlasting couenaunt. Therefore shal the curse deuour the earth for the inhabitantes thereof haue done wickedly: And therefore shall the inhabitantes of the earth burne, and fewe men shall bee left therein: Also in Ieremiah: Because yee haue not heard my woordes, beholde I will sende and take to mee all the families of the North, and Nebuchadnezzar the King of Babel

*Isaiah. 24.3.
4.5.*

*Ierem. 25.8.
9.&c.*

Babell my seruauant, and I wil bring them against this lande, and against the inhabitants thereof, and against all these nations rounde about, and I will destroie them, and make them an astonishment, an hissing, and a continuall desolation. In this place, the Lord calleth Nebuchadnezzar his seruauant, as in an other place he calleth Saneherib, or Ashur, *The rod of his wrath*, because hee serueth him selfe with Princes, tyrantes, and wicked Magistrates, and vseth them, that hee may by them punish the vngodlines and vnthankfulnesse of his people. Wherefore *Isaiah* speaketh excellently well; *That our iniquities haue made a dinision, or separated betweene God and vs.* And therefore when wee are afflicted and persecuted, wee ought to cōfesse and acknowledge, that God by that mean punish vs, as wee in deed haue rightly deserved it. *Isaiah. 10.5.*

Yet all this notwithstanding, we haue to consider and weigh an other cause, for which the worlde persecuteth vs, which ought to bee a great comfort vnto vs, in the midst of our Crosse and Martyrdome. *Isaiah. 59.2.*

For

For in the first place, the world in persecuting vs, looketh not to our sinnes, but to that religion which wee make profession of, which religion in deed the world reiecteth and persecuteth, because it knoweth not the Authour thereof, and because it is altogether contrarie, to his maners, and peruerse and wicked orders of life and conversation: euen as Iesus Christ hath foretolde the same, and made his Disciples to see it, when he said vnto them: *This is the condemnation, that light is come into the worlde, and men loued darknesse, rather than light, because their deedes were euil. For euerie man that euill doeth, hateth the light, neither commeth to light, lest his deedes should be reprobued: Also, if they haue persecuted mee, they will persecute you also. But all these things will they doe vnto you, for my names sake, because they haue not knowne him that sent mee.* And againe: *Father, I haue giuen them thy word, and the world hath hated them, because they are not of the worlde, as I am not of the world.* Hereby we may see, that the right and verie cause of the persecutions of the church, is the plaine profession of the trueth, righteousness, and word of God; as Saint Paule saieth: *That*

John. 3. 19.
20.

John. 15. 20.
21.

John. 17. 14.

That all they which will live in the feare of God, or godly in Christ Iesus, shall suffer per- *2. Timo. 3. 12*
secution. And also, what shoulde bee

our consolation and comforte, in the
 middle of the Crosse, if this point were
 not? The answer which Socrates made

Socrates

to his wife, was verie apt and fit for the
 purpose: shee lamented because they put
 him to death wrongfully: but he being
 somewhat moued, answered, That it was
 better for him to die an innocent & with-
 out cause, than if he had offended. But how
 much greater matter, and iust cause haue
 we, of comfort and ioy, seeing wee knowe
 that God of his vnspeakeable gentlenesse,
 goodnesse, & mercy, burying all our sins,
 giueth vs ouer, or leaueth vs but for a
 time, to suffer vniust persecutions, to the
 end that we bearing the Crosse with Iesus
 Christ, should communicate also and bee
 made partakers of glorie with him? The
 punishment (Saint Augustine hath saide)
 maketh not a Martyre, but the cause. And
 the Deuill hath as well his witnessses and
 Martyrs, as Iesus Christ hath his. In former
 times, there were Heretikes, which brag-
 ged much and boasted wonderously, vn-
 der the shadowe & colour that men perse-

August.

Y

cuted

Math. 5. 10

Luk 6. 22.

1. Pet. 4. 14.

15. 16.

cuted them : And at this day the Anabaptists do in that behalfe the verie selfe same thing, yea, and that so farre, that by this meanes they account them selues blessed and happie. But we must marke what the scripture saith : *Blessed are they (thus saith Iesus Christ) which suffer persecution for righteousness sake, for theirs is the kingdom of heauen. Blessed are you when men hate you, & when they separate you & reuile you, & put out your names as euil, for the sonne of mans sake. If yee bee rayled vpon for the name of Christ (saith Saint Peter,) Blessed are yee : For the spirite of glorie and of God resteth vpon you, which on their part is euil spoken of, but on your part is glorified. But let none of you suffer as a murtherer, or as a theefe, or as an euil doer, or as a couetous person of other mens goods, or as a busie bodie in other mens matters. But if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe. And this is the marke or badge, by which the scripture discerneth the Lordes true Martyres, from others that suffer. For the wicked men and vngodlie persons doe in deede suffer persecution, but in the meane season it so fallieth out, that they can not boast them*

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them selues for all that to bee true Martyres, neither by consequent, that they are blessed: for they suffer not for righteousness sake, neither to maintein Gods truth, as doe the Martyres and witnesses of Iesus Christ.

Moreouer, wee ought to marke, that our good God sheweth vs great grace, and aduanceth vs to singular honour, when hee vouchsafeth vs meete and worthie to suffer any thing for his names sake, when as, he might verie iustly (if he would haue pursued vs with rigour, nay if he would haue proceeded against vs by iustice) haue punished vs, with all kindes and sortes of afflictions, sending them to vs, and laying the same vpon vs. wherein he dealeth with vs, as if a king should take from the Gibbet or Gallows some man, who had rightly deserued to be bound thereto and hanged thereon, and yet would set and appoint him, among the chiefe Capitaines of his orders, that he might goe to warre, and imploy him, for the maintenance and defence, of his Crown, and of his kingdō. For who or what are wee? poore wormes of the earth, dwelling heere in filthinesse and corruption, and infected with so

many spottes, as nothing more than we: yea, wee are abominable sinners, who haue rightly deserued not onely by tyrantes in this life, to bee persecuted in our goods and bodies, but also to bee for euer lost, drowned, and swallowed vp in the Deuils possession in hell: and yet notwithstanding, that God hath vouchsafed vs worthie of this honour, to vse our life and our death, to withstande his enemies, and to mainteine and aduaunce his glorie, by our Martyrdome. If wee had but so much as one drop of good iudgement, and were pushed on forward, with as litle right zeale as may be, to serue our God, should not this kindle and inflame vs, in a singular and wonderfull desire, to imploy & bestow our selues in the maintenance of his honour (whatsoever assaults should be set before vs) and to keepe our selues strong & stedfast, in the midst of persecutions, that we might suffer & abide the same couragiously and chearfully, for the name of Christ.

The ninth point: What bee the endes which God respecteth and regardeth, in the persecutions and afflictions of his Church, and of his faithful people, wherof
we

we will marke and put downe eight.

First, that the glorie of God might be aduanced. For it is said, *The Lord hath*

Prou. 16.4.

made all thinges for his owne sake and glorie: yea euen the wicked for the day of euil. When the Disciples asked Iesus Christ, touching him that was born blinde, saying, *Maister, who did sinne, this man or his Parentes, that he was born blinde?* Iesus answered; *Neither hath this man sinned nor his Parentes, but it is to this ende, that the woorkes of God shoulde bee manifested in him, and shewed on him.* Iesus Christ meant to teach there-

Iohn 9.2.3.

by, that God doeth not alwayes afflict men for their sinnes, but to the ende, that his glorie may shine foorth and bee made manifest, by the succour and comforte which hee sendeth them. And this is the same which hee spake also touching Lazarus: *This sicknesse is not unto death, but for the glorie of God, that the*

Iohn. 11.4.

Sonne of God may be glorified thereby. And thereunto had Saint Paule respect and regarde, when hee saide to the Corinthians: *Wee are afflicted on euerie side, Yet are we not in distresse: in pouertie, but not overcome of pouertie: wee are persecuted, but yet not forsaken; wee are cast downe,*

2. Cor. 4.8. 9.15.

but yet wee perishe not, for all thinges are for your sakes, that moste plenteous grace by the thanks giuing of many, may redounde to the glorie and prayse of God.

Hebr. 12. 8.

Zacha. 13. 9.

Iam. 1. 2. 3.

1. Pet. 1. 7.

2 That the faythfull may bee discerned, from the vn faythfull and hypocrites, as the Authour of the Epistle to the Hebrewes, verie well declareth. And for this cause, temptations and afflictions, are called in holie scripture, the trials of faith.

Psa. 119. 67. 71.

3 That wee might bee humbled, and kept in our dueties, the more earnestly to serue G O D. Wherfore Dauid saide : Before I was afflicted, I went astraie, but nowe I keepe thy worde. It is good for mee that I haue beene afflicted, that I may learne thy statutes. And Saint

2. Cor. 12. 7.

Paule : Lest I shoulde bee exalted out of measure, through the abundaunce of reuelations, there was giuen vnto mee a pricke in the fleshe, the messenger of Satan to buffet mee.

4 That our olde man might be more and more beaten downe, conquered and mortified : for affliction serueth to correct and amende the remnauntes of sin, which

which are as yet in this our flesh. Wherefore Saint Paule saide : *Therefore wee fainte not by reason of our afflictions, saith hee, but though our outwarde man perishe or bee corrupted, yet the inwarde man is renued daily.* 2. Cor. 4. 16.

5 That wee might bee prouoked to pray vnto God, and pricked on forward to returne vnto him. For in prosperitie wee easilie forget him : *When God slue them (saith Dauid) then they sought him, and they returned and sought God earlie: And in Hosea : In their affliction they will seeke mee diligentlie, saying : Come and let vs returne to the Lorde : for hee hath spoiled, but he will heale vs : he hath wounded vs, but he will binde vs up. We knowe that men naturallie, when they are at their ease and quiet, sleepe therein, and bee as it were drunken therewith, in-
somuch that they seldome or neuer acknowledge the Authour of their prosperitie: but being once afflicted with sicknesses, or els tossed vpon the sea, with tempest & storme, or els on the land assaulted by theues & robbers, or els straying & wā-
dering through wildernesses, & vnknowne* Psal. 78. 34. Hosea. 5. 15. Hosea. 6. 1.

countries, or els beeing persecuted, with some other of Goddes rodde: then is it that euerie one runneth and hath his recourse to G O D : whereunto nature it selfe thrusteth them forward, they not going thither to a right end, but this is also, to make them so much the more without excuse. And touching the elect, the lord not minding to destroy the, awaketh them by this meane and way. Wherefore let vs marke, that the Lord layeth vpon vs many necessities, miseries and afflictions (the deliuerance from which, he hath reserued to him self) placing vs therein, as it were in examination and vpon the racke, and torture to make vs to confesse that, which our vnthankfulnesse & malice would choke vp, that is to say, that all our good, ioy, and prosperitie, commeth from him aboue, to whose fatherly goodnesse, it is meete for vs to resorte by our supplications and prayers

6 That the Gospell might be advanced: for it flourisheth in the midst of persecution, as we haue before shewed in the seuenth pointe to be marked in the persecutions of the Church, spoken of a litle before in this verie Chapter.

7 That

7 That our pacience and hope may be exercised. Wherefore Saint Paul saith to the Romans: *Wee reioyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.* *Rom. 5. 3. 4. 5.*

8 That we might so much the more willingly despise the world, & that we (leaving without griefe this life altogether full of miseries) might aspire vpwarde to heauen, where our Citie is, to the place of our perpetuall abode, So saide Saint Paule: *Our light affliction which is but for a moment, causeth vnto vs a farre most excellent and eternall weight of glory: while wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall, but the things which are not seene, are eternal.* *2. Cor. 4. 27. 18.*

The tenth point: what issue or end the afflictions haue in respect of the faithfull ones: It is certain that they turne & work to their good ioy, and saluation: as appeareth by these places following. *It is good for me that I haue beene afflicted, that I may learne thy statutes. Blessed is the man that endureth temptation: for when he is tried, hee shall receiue the crowne of life, which* *Psal. 119. 71. James. 1. 12.*

- which the Lorde hath promised to them that
1.Pet.1.6,7. loue him. Wherein yee reioyce, though now
 for a season (if neede require) yee are in hea-
 uinesse through manifold temptations, that the
 tryall of your faith, being much more preci-
 ous then gold (that perisheth) though it be try-
 ed with fier) might bee found vnto your praise
 and honour, and glory, at the appearing of Je-
 sus Christe. If yee be rayled vpon for the
1.Pet.4.14. name of Christe, blessed are yee: for the spirit
 of glory & of God resteth vpon you, which on
 their part is yll spoken of, but on your part glo-
Mat.5.10.11 rified. Blessed are they which suffer perse-
12. cution for righteousnesse sake, for theirs is the
 kingdome of heauen. Blessed are yee, when
 men reuile you, and persecute you, and say all
 manner of euil against you for my sake falsly.
 Reioyce and be glad, for great is your rewarde
 in heauen. Al thinges worke together for the
Roma.8.28. best, vnto them that loue God, euē to the that
 are called according vnto his vchangeable
 purpose. In nothing feare your aduersaries
Phil.2.27. which is to them a token of destruction, but to
 you a token of saluation: and that of God. All
2.Theff.1.5. the persecutions and afflictions which yee suf-
6.7. fer are a manifeste token of the righteous
 iudgement of God, that yee may bee counted
 worthis.

worthie of the kingdom of God, for the which
ye also suffer. For it is a righteous thinge
with God to recompence tribulation to them
that trouble you: and to you whiche are
troubled, deliuerance and rest with us,
When the Lorde Iesus shal shewe him selfe
from heauen, with his mightie Angels.

This is a true saying, That if wee die with
Christe, wee shall also liue with him, and
if wee suffer with hym, wee shall also
raigne vwith him. 2. Timo. II. 13

Nowe out of these places wee gather
a verie greate and singular comforte.
For in the firste place, wee knowe, that
there is not any ignominie or shame, in
the persecutions and afflictions, whiche
we suffer for Iesus Christes sake, but
that they are a good and sweete smel-
lynge sauour before GOD because he
approoueth and alloweth our obedi-
ence, when that by the Sacrifices
of our selues, wee doe most willing-
lye presente and offer our selues vnto
him.

*An exhortation
to the faithfull,
patiently and cou-
ragiously to beare
their crosse.*

Moreouer, our combat and fighting,
shall not bee without good hyre: for rest
and

and quietnes is set out vnto vs in our pain
and trauel, and eternall life in our death :

Psal. 116. 15 of which it is writtē. *Precious before the face
of the Lord is the death of his Saints.* And
we are wel assured, that this our good god
beholdeth from aboue our good will, and
the cōfession of his holy name which we
make and yeeld, and that as he aideth our
strength and power, so also that hee will
crowne our victorie, and rewarde in vs, all
that which hee hath giuen to vs, and wyll
honour that, which he himselfe hath be-
gun and made perfect in vs. In summe by
these persecutions we aduaunce and thrust
forwarde our selues to goe to the true and
eternall dwelling places of the Martyres,
that wee may there clearely beholde God,
and that there we may be partakers of so
excellēt a glory, as all the afflictions & suf-
ferings of this present life (euen as Sainte
Paule saith) are not worthie of. *For the*

Rom 8. 18.

Isaiah. 6. 4.

1. Cor. 2. 9.

Mat. 10. 28.

*things which the eye hath not sene, neither the
eare hath heard, neither came into mans
heart, are they which God hath prepared for
them that loue him. Wherefore let vs not
feare them which kill the body, but are not a-
ble to kill the soule. but let vs rather feare him
which is able to to destroy both soule and body*

*in Hell. Whosoener shall confesse mee before
men (saith Iesus Christe) him Will I confesse
also before my father which is in heauen.*

Mat. 10. 32. 33.

*But whosoener shall deny mee before menne,
him will I also deny before my father which is
in heauen. Hee that will saue his life, shall*

loose it, and he that looseth his life for my sake

Mat. 10. 39.

shall saue it. Let vs knowe and vnderstand

this, that from the beginning of the world

it hath beene thus ordeined and determin

ed, that all which will liue godly in Iesus

Christe shal suffer persecutiō: And that by ma

ny tribulations wee must enter into the king

2. Tim. 3. 12

dom of heauen. For at the beginning,

the righteous Abell was slaine and put to

death, and after him all the righteous per

sons, the Prophetes and Apostles, sent by

God: whereof some were deliuered and

cast to wilde beastes: others died in pri

son through famine: others were hanged

and strangled, others digged into earth, &

buried quicke therein, others drowned,

burned, beheaded, broken, and ground as

it were to peeces, dismembred, roasted, boi

led, singed and sawed, flayed all aliue, sto

ned whipped &c. And is ther any which is

able to describe and set out all the tor

mets, which the tyrants, as wel vnder the

old

Mat. 16. 24.

old as vnder the newe testament, iudged the Christians worthie of? Now the Lord Iesus hath set out vnto vs an example in himselfe, teaching vs that none shall come to his kingdome, but they which haue followed him by his owne way. Wherefore let vs not bee faint hearted for the persecutions and afflictions which shall come vnto vs, but let vs shewe our selues strong and constant, and let vs through a certain spirituall power and force, pursue & that euen to the end, the way into which wee are entred. If the waues, billowes, and surges of the Sea of this worlde, lift vp themselves and rise against vs, to swallow vs vp, and to ouerwhelme vs: if our enemies in great companies and bands compass vs on euery side, and assault vs, Let vs crie

Mat. 8. 25.

with the apostles, *Maister, or Lord saue vs,* and he will deliuer vs out of al dangers. If death feare vs, let vs remember that Iesus Christ in dying hath brought this to passe that death is not death vnto vs, but a very redy way to guide & leade vs, to life & eternal glory. If the world continue his assaults against vs, yea dubbleth them, and

*Mat. 10. 22.**2. Timo. 2. 5.*

trebbleth them as you would say, let vs call to our remembrance, *that he Which endureth*

reth vnto the end shalbe saued, and if any man
strive for a maistry, he is not crowned except
he strive, as he ought to do. The sonne of God,
is our protector and defender, who hath pro-
mised vs to be with vs alwayes eue vntil the
worlds end. If we die for him & for his sake, he
will keepe our soules: and that which we haue
committed vnto him, shalbe very sure in his
hands, euen vnto the last day. He wil keep the
remembrance of vs for euer, that it may not
be any maner of way fading away or darkened
Hee will keepe our bodies to the very bones
thereof, against the day of the resurrection of
al fleshe. and will at the last crowne vs with e-
ternal life, which he himselfe hath purchased
for vs by his owne blood. O death then, where
is thy sting? O grave where is thy victo-
ry.

Mat. 28.20.

Mat. 10.28.

2.Tim. 1.12.

Psal. 112.6.

Pro. 10.7.

Psal. 34. 29.

Iob. 19. 25.

1. Cor. 15. 55.

Luke. 9. 23.

Certainely, wee haue very much where-
with to comforte our selues by the consi-
deration of these thinges: and when wee
heare that Iesus Christe saith vnto vs: If
any man wil come after mee, let him denie him
selfe, and take vp his crosse daily, and followe
me. We ought to learne howe and after
what sorte it behoueth vs to beare affli-
ctions.

For

Acts. 5. 41.

Rom. 5. 3.

Mat. 10. 22.

For first by these wordes, *Let him take up his crosse*, Iesus Christe meaneth, that wee shoulde willingly bowe downe our shoulders vnder the burthen of the crosse, and shoulde subiect our selues, with a free hearte and courage to beare the same, yea that wee shoulde bee glad and reioyce, if in this respect and behalfe we could yeeld and perfourme any seruice to God, according to the example of the Apostles and the doctrine which they taught. Secondly when hee addeth *dayly*, hee declareth that wee are neuer at the ende of our struiuing, vntill wee depart out of this worlde: and therefore this is our continuall exercise, that when wee shall haue indured and suffered sundrie persecutions, wee shoulde prepare and dispose our selues, to suffer them againe, and other new beside them, knowing (as we haue erewhile alleadged) *That he which shall continue to the end shall be saued..* Wherefore they abuse and deceiue them selues who thinke that they haue rightly and duely discharged their duetic, if they haue stood fast in the time of one persecution or of two: for it is not with the first flight, that we flie to the ioyes of Paradise: and Iesus Christe commaundeth

deth vs not any thing here which he himselfe hath not first of all shewed vs the way thereto, seeing that he was not only vnder the crosse, but that al his life was no other thing, then a perpetuall combate and striving against afflictions. And Saint Paul although hee might haue set out, his labours, his perils, his prisonings, his beatings, his shipwrackes, and an infinite number of other afflictions, notwithstanding, he saide yet, *That hee was altogether ready to suffer not onely to bee bounde and put in pryson, but also willingly, and without any grief to dye for Christes cause.* O how great is this honour to giue vp our life for the name of God. They that are in the wages or souldiership of som earthly Prince, make no great difficultie, to forsake their owne parents, and their goods, that they may go to his seruice : yea it troubleth them not muche to hazarde and giue vp their owne liues, to mainteine his quarrell and cause, which very often is vniust & wicked : And shall we which haue such a Prince as Iesus Christe the sonne of God is, who died for vs poore and miserable sinners, shall wee I say doubt to leaue all thinges, yea to aduenture and yeelde vp our owne liues,

2. Corin. 11.6
14. & c.

Actes. 20. 23
24.

to maintain his cause, & his quarrel, which is so iust and vpright, specially seeing hee hath power to render and giue the same againe vnto vs afterwards.

Moreover, the meditation of the glory to come (as wee haue already touched the same) ought to strengthen and encourage vs in the middelt of afflictions: as we see Saint Paule fully resolved and settled himselfe thereupon, when hee saide to the Corinthians. *Our light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glory: While wee looke not on the thinges which are seene, but on the thinges which are not seene: For the thinges which are seene, are temporall, but the thinges which are not seene, are eternall.* And to Timothie, *It is a true saying: If we be dead with Christ, we shall also liue with him: if we suffer with him we shal also reigne with him.* Do we think to haue the crowne of glory, without hauing first fought as our great Captaine did? Do wee thinke to reigne with the Prince of life on high in heauē, without hauing first suffered and borne troubles with him in this worlde? If men take the earth from

2. Cor. 4. 17.
18.

2. Tim. 2, 11
12.

vs, let vs looke vp to heauen, which is open for vs as it was to Saint Steeuē. *Actes. 7. 55. 56.*

If they put vs to death, let vs looke to Iesus Christe, who is our life, *who also dyed and rose againe, to the ende that if wee dye, wee shoulde dye vnto him.* *Rom. 14. 8. 9.*

that afterwarde we may bee raysed vp in glory, as hee was. If our abiect and base body bee despised and dishonoured let vs looke to the glorious body of our Lorde Iesus Christe, like vnto which our bodies shal be made in the last day. *Phill. 3. 21.*

To bee short, if wee weepe and waile in this wonderfull heape and sea of miseries, being in this worlde strangers, pilgrimes, & passengers, let vs remember, that when

wee shall once come to our celestiall and heauenly Citie, which wee nowe waite and hope for, then wee shall reioyce with a ioy which cannot bee comprehended, and that with God himselfe, and the holy angels, Prophets, Apostles, and Martyres: *For the Lord wil wipe away all teares frō our eyes,* *2. Cor. 5. 1.*

and there shalbe no more death, neither sorow neither crying, neither shall there be any more paine. Then shall wee feelee the fruite of the crosse and tribulation whiche wee haue indured and suffered in this worlde. *Revela. 21. 4.*

Rene. 21. 4. Then shal we know how much we be blessed, that haue suffered for Iesus Christe, and haue made our robes vvhite in the blood of the Lambe. Then shal we behold God
I. Iohn. 3. 2. even as hee is, and shal know him perfectly,
I. Cor. 13. 12 as he knoweth vs, and wee shal liue and reigne with him for euer. The Apostle in the Epistle to the Hebrewes, doeth by this meditation incourage the faithfull, when he said vnto the: Ye haue bin partakers of the afflictions of my bāds, & suffered with ioy the spoiling of your goods: knowing in your selues how that yee haue in heauen a better and induring substance. Cast not away therefore your confidence, which bath great recompence and rewarde. But shall wee now thinke or suppose, that wee loose our life, when we shall haue abandoned, forsaken, and as it were giuen vp the same vnto tyrants for gods cause and matters? Shall wee iudge that wee die vpon imagination, and as it were foolishhe and insensible madde people (as in deede the worlde supposeth) seeing Iesus Christe hath promised vs so great a rewarde and hyre in heauen? Shall wee say that our death is wicked and accursed
Rene. 14. 13. when hee himsele by his sacred and holy mouth

mouth hath pronounced the same blessed?
or els that when we die for Christ Iesus his
name, wee shoulde bee cursed when the
holy Ghoste pronounceth vs blessed?

Wherefore let vs not stay our selues
in the iudgemente of the flesh, which
is so muche blinded, that shee seeth
not life in death, neither blessednesse in
the curse: but let vs behold with the eyes
of our faith, the promises of God, and be
fully resolved of this, that the way and
meane to make vs conformeable and like
to our head Iesus Christe, is to carry and
beare with patience our crosse after him.
For as (Saint Paule saith) *Wee must suffer*
with Iesus Christe, that we may also be glori-
fied with him.

Rom. 8. 17.

The eleuenth point, what is the ende
which persecutors haue had: Experience
teacheth vs, that ther was yet neuer any ty-
rant with whome it wente well at the last,
in banding and setting himselfe againste
God. And the holy Scripture giueth vs
also a faithfull testimonie and an assured
witness thereof, as also the Ecclesiasticall
historic it selfe, God hauing wylled and
appointed that the issues and ends of the

*Examples of the
punishments &
vengeances of
God, against the
persecutors of
the Church.*

persecutors of his Church, shoulde be put in order and declared by writing for a testimonie of his wrath and fury against them: to the end, that the examples of his vengeance might be knowne to them that came after, that thereby they might be bridled and kept in, and not exercise cruelty against his faithfull people, vnlesse they would bee most seuerely and sharply punished, as their predecessors were: to the ende also, that Christians liuing holily, shoulde bee comforted in this, that their keeper and defender is in heauen, who seeth and knoweth al their oppressions, to take vengeance thereof in time and place, as to himselfe seemeth good. Wherefore it is necessary, that we shew heere some examples, touching the issue & end of tyrants and persecutors of the children of God. And first of Pharaoh and of his Egyptians, It is written that they pursuing the Israelites, were all ouerwhelmed and drowned in the Sea: so that there remained not of them, so much as one alone, although they were a very great number.

Pharao.

Exod. 14. 6.

7.8.9.28.

Saneherib.

2. Kin. 19. 35

Zennacherib, and his Assyrians making warre vpon Israell did not lesse feele

by

by experience Gods reuenging hand .For they being before Ierusalem, and besieging it, it came to passe that the Angel of the Lorde went foorth, and slue an hundred, fourescore and fise thousande men of those that besieged it. And as concerning Zennacherib himselfe he at that time escaped and went to dwell at Niniueh, but as he worshipped in the temple of his idol he was flaine by his two sonnes Adramilech, and Sharezer.

Antiochus, what end had he, for al the oppressions & cruelties, which he exercised against the Iewes? After an infinite number of murthers which hee had committed, & that in his pride, he had said, that he would make Ierusalem a commo butcherie & burying place of the Iewes, the Lord God of Israel stroke him, with an innumerable and inuincible plague, so that a horrible grieve tooke him in the bowels and greeuous torments within in his body: he notwithstanding ceased not for all this fro his malice, but hauing his heart kindled & set on fire against the Iewes, and hastening his iourney to goe to Ierusalem, there to execute his purpose, it came to passe, that going ouer hastily & violently,

Antiochus.

2.Macha, 9.4

hee fell from the Charriot, and hurte himselfe fore in the members and partes of his body, so that all his body was bruised, & in the same body was so great corruption, that wormes issued and came out of it, and his fleshe whilest hee was aliue, fell of from the bones by peece-meale through paine and torment: insomuche that his armie being greeued, at the smell or stinch of his corruption, and rottennesse, and hee himselfe also not being able any longer to indure the same, died like a murtherer and blasphemers, of a miserable death.

*Herod the
great.*

Herode the greate, after that hee had committed many execrable and detestable offences against the innocent people, ended not his dayes, but that the vengeance of God, was horrible and fearefully kindled against him. For hee was tormented with many and very cruell sicknesses, neither more nor lesse then if he had had hangmen or tormentors alwayes beating his body both within and without, till that at the last hee dyed of a violent and cruell death. And behold heere what Iosephus hath saide thereof

thereof: The disease and sicknesse of the King increased, waxed more sharpe, and God manifestly and openly shewed, that hee punished him for his vngodlines, for hee was burned with a verie flowe heate, neither could any man perceiue that heat without, but he him selfe felt it within, because that it gnawed his entralles and bowels. Moreouer, hee was so hungrie, that hee tooke no leasure to chewe his meate, but deuoured and swallowed vp all that entered into his mouth, and so they must cast meate continually into his throte. Besides this, hee had his inwarde partes full of sores, hurtes and biles, and was tormented with the colicke of passion: he had his feete puffed vp and swelled with a moist kinde of fleme: hee had also his nose swelled. His priuie partes and members, were rotted & full of wormes, and his breath was verie stinking, inso-much that none durst come nigh him. Besides all this, he had a certeine shrincking or drawing together of the sinewes, and he had much adoe to take breath. Wherefore all they, who made profession to deuice and foretell thinges to come, were of one and the selfe same opinion, and resol-

*Iosephus. lib. 17.
Cap. 8. de antiqui-
tat. Iudaor.*

ued all vpon this, that this was a verie punishment and vengeance sent from God, who punished him for this, because he had so many sortes and wayes, violated the honour, & prophaned the reuerence, which he ought to God, & the loue which he ought to his wiues and children : and so he died miserably.

Herode Agrippa.

*Act. 12.1.2.
3.4.18.19.
66.*

Herode Agrippa the sonne of Aristobulus, (who was the sonne of the foresaide Herode the great, by his seconde wife named Marianne, and put to death by him) hauing cruellie tormented and persecuted the Church, and namelie put Saint Iames to death, beeing also at the last lifted vp, to the highest of his honors, cloathed in his kingly apparell, and set vpon the iudiciall seate, making an oration to the people, and the people crying out, this is the voyce of God, and not of a man, hee (I say) was stricken suddenly by the Angell of the Lorde, and was gnawen and eaten with wormes, and gaue vp the Ghost.

Herode Antipas.

Herod Antipas, the tetrarch of Galilee, and of Perce (the sonne of the foresaid Herode the great, by his fourth wife named Marthaca) who by violence, tooke
Herodias

Herodias from his brother Philippe, and caused Iohn Baptist to be beheaded, prepared and laide his Ambushmentes in waite for the Sonne of GOD him selfe: and when Pilate sent Christ to him, hee mocked him, and sent him backe againe with great ignominie and reproch: after what manner died hee? The Historiographers recite and recorde, that hee obeying the motions and prouocations, of his shamelesse harlot Herodias, and hauing beene condemned by the Emperour Caius Caligula, to bee perpetually banished, did miserably finishe his life at Lions amongst the Frenchmen, beeing quite and cleane spoyled of all his goods and glorie.

As concerning Pilate: This wicked and cursed man, suffering him selfe to bee wonne by the Iewes, yea euen so far, that hee condemned Iesus Christ against his owne conscience, and hauing exercised and practised diuers cruelties and outrages against the Iewes them selues, shewing him selfe alwayes prepared and readie, to execute the ordinaunces and commaundementes of the Emperour, whatsoeuer wickednesse was therein:

*Mat. 14. 3.**&c.**Luk. 13. 31.**32.**Luk. 23. 11.**Iosephus. lib. 18.**Cap. 9. de Anti-**quitate Iudeor.**Euseb. lib. 2.**Cap. 4.**Pilate.*

*Supplimen. Cbro.**Eutrop. lib. 7.**Cap. 7.**Euseb. lib. 2.**Cap. 7.*

therein : at the last (as it is conteined in the histories) in the one and fortieth yeare of our Sauour Christ, hee was sent into exile by Caligula, to Lions, where the vengeance of God being fallen on him, hee was locked vp & closed in, with such terrible griefes, that beating & striking him selfe with his owne handes, and thinking to finish and end his euils, in pricking forward and hastning his owne death, he killed him selfe. Behold, hitherto, the horrible example of Gods vengeance vpon these tyrantes and persecutours of the Church. For it must in deed needes bee, that they which had prouoked God and men against them, should so cursedly and wickedly finishe their dayes. God they prouoked principally in this, that they had warred and fought against his word : and men in this, that they left not of any crueltie or barbarousnesse, which they exercised not against them. But as wee haue heeretofore more particularly described the cruell persecutions, assaied and executed, by the Emperours against the Church generally : so we must here speake, of their wicked and cursed endes.

Wherefore now to begin with Nero:

Eutropius

Nero.

Eutropius
as of his
Senate
openly
take the
should
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Citie,
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s greec
ances.
Domit

Eutropius in his eighth booke, speaketh *Eutrop. lib. 8.*
thus of his ende: A decree was made by
the Senate, that Nero should be ledde na-
ked openly before all the people, and that
a forke should be put on his necke, & that
he should bee beaten with roddes, vntill
that death followed thereof, and that af-
terwardes he should be cast downe, from
the toppe of a rocke. After this manner
being forsaken of all, he fledde out of the
Palace, and about midnight went out of
the Citie, accompanied onely with Pha-
ron, and Epaphroditus, Neophytus, and
Spore his Eunuche, and being about foure
mile of from the Citie, he thrust him selfe
cleane thorow, with one stroke of a sword,
and because his hand trembled & shooke,
his Eunuch helped him to thrust forward
the sword, before which time he not fin-
ding any man that wold strike him, he be-
ganne and tooke vpon him to crie. Is it so,
that I haue neither friende nor enemy? I
haue liued villainously, but yet I die more
villainously. Beholde then, what wages
and hier this cruel Emperour receiued for
his greeuous wickednesse, and accursed
offences.

Domitian receiued also the reward and *Domitian.*
recom-

recompence of his cruelties. For hee was slaine in his own Palace, by the hands of his owne seruantes and household people, his owne wife Domitia beeing consenting thereto: and the Senate of Rome decreed and ordeined, that his bodie shoulde bee carried and brought to the earth by the buriers after a vile manner, and without honour, and that all the Images of his person, should be beaten downe and cast to the ground. Therefore the said Senate also, disanulled all his ordinaunces and decrees, and called backe all other men, which by his authoritie and commaundement were exiled and banished.

*Traian.
Dion.*

Traian (as Dion saith) did no more escape the vengeance of God than the rest. For first hauing had all his members withdrawne, all his bodie without feeling, and his senses dulled and stopped vp as it were, so that hee conceiued an opinion, that hee had beene poysoned: moreouer, being become full of the drop-sie, and verie much puffed vp and swollen, at the last he dyed verie porely, in Selmion a Citie of Sicilia.

Marcus

Marcus Antonius Verus, otherwise called Marcus Aurelius, hauing persecuted the Church, at the length died, feeling the wrath of God vpon him after this manner. Being in the warre of Pannonia, which at this day is called Hongarie, and keeping besieged a famous Citie in that countrie called Vendebonna, and going vpon a certaine night rounde about his Campe, to visite his bands and hundreds, sodeinlie there fell vpon one of his armes a palsie, insomuche that from that time forward, hee coulde not, either put on his garmentes, or drawe his sword, neither yet beare a speare. After this an other sicknesse came vpon him, called a Lethargie, wherwith he was wonderfully tormēted and troubled. Thus being sicke in his Tent, he caused a cruell battell and a harde assault to be giuen against that people, and there was a cruel fight, betwene his people & the Hungariās, insomuch that ther was great bloudshed committed on the one side, and on the other. The Emperour hearing of the euill order amongst his souldiers, & namely, that fise of his Capitaines were dead, and that none of them all coulde there bee founde; a certeine

*Marcus
Aurelius.*

*The Diall of
Princes.
Cap. 40.*

heauy-

heauinesse ceased and possessed his heart, insomuch, that all thought that vpon a sodeine, and as it were in the turning of a hande, hee had lost his life; and so he continued two dayes and three nightes, without hauing a will or minde to behold the light of the firmament, or to speake to any man in the world: so that his heat was verie great, his rest verie litle; he had continuall sighinges and groninges, a great thirst, small appetite to eate, no sleepe, and aboue all, hee had his visage altogether wrinckled, & his lippes altogether blacke, his eyes hollowe and suncke into his head, and his tongue swollen, without being able to spitte. And so a litle while after-wardes, not knowing to whom he might commit and commend his soule, but as it were one altogether lost and cast away: speaking these wordes vnto Commodus his sonne: Remembring me of this that I haue come into life, I haue now no more delight or pleasure to liue. But as I knowe not whither death carrieth vs: so I feare & refuse death it selfe. What should I do, seeing that the Goddes tell mee not what I shall doe? Immediately he roled and turned his eyes, and lost his feeling, and ha-

uing

uing been in this paine and agonie, by the space of more than a quarter of an houre, he yelded vp the Ghost.

Seuerus was blessed and happie in the beginning of his raigne, but so soone as he had moued persecution against the Christians, then immediatly his prosperitie beganne also to faile, and hee was distracted and drawne hither and thither, by many daungers, and diuers ciuile warres, as *Platina* saith. And as touching his ende, although hee were not slaine, or that his blood was not shead, notwithstanding (as *Victor* hath left it in writing) feeling a vehement griefe in all his members, and specially in his feete, hee asked and desired that some woulde giue him poison, to cause him to die, and so with a hastie and headlong death hee finished his dayes in England.

Maximinus, after he had begunne his persecution, was so ouercouered with shame, that there was neuer any Emperor more miserable than hee.

The Senat of Rome in despight of him, chose other Emperors, while he liued. His souldiers revolted frō him in Affrica. And at the last, after that he had raigned whole

three yeeres hee was slaine by his owne souldiers, being threescore yeeres old, and with his own sonne being nientene yeres olde: and the manner of his death was terrible and fearefull, for hee was cut in peeces and cast into the Riuer, and this scoffe or raunte trotted, and was rise in the souldiers mouthes, that it was not meet to keepe, no not a little dogge, of a naughtie rase or kinde. Afterwardes all those fauourers which were ioyned with him, and all those which had been his familiar friendes and acquaintaunce were slaine, drawne vp and down, and cast into the iakes and priues.

Decius,

Naclerus,

Pomponius,

Fasciculus tempo.

Concerning the Emperour Decius, beholde that which wee finde of his end. Naclerus rehearseth that hee was drowned, and that his body was neuer founde. Pomponius hath written, that in a wicked war against the Gothes, he was swallowed vp of a whirlepoole, into which hee threwe himselfe headlong, to the end that hee might not fal into his enimies hands. Fasciculus Temporum saith, that hee was slaine in war, & his sonne also, which also is in like sorte put downe & set foorth by Eusebius saying, that before hee had raig-

ned

ned two yeres, he was miserably flaine together with his children.

*Eusebius, lib. 7.
cap. I.*

The vengeance of God, likewise horrible, was declared in & against Valerian, punishing him for the christiāns blood, which was spilte by his appointment and commandement. For wee reade in the xxiii.

Valerianus.

booke of Volateranus, and in other historie writers, that hee alittle before he beganne to persecute the Christians, went to make war against the Persians, and that in battell hee was taken by Sapores the king of the saide Persians, who handeled him so vncourteously, and intreated him so chourlishly, that so often as this king Sapores, woulde get vp on horse backe, hee vsed the backe of this poore slaue, to help him to mount vp: and so this Emperour spent his olde age, in this so miserable seruitude and bondage. Eusebius in the

Volateran, lib. 23

Euseb.

Oration or Sermon which hee made to the assemblie of the Saints, saith, that Sapores at the last caused Valerian to bee sleied: and these are his wordes. And thou also Valerian, because thou diddest exercise so greate crueltie of murthers, againste the seruantes of G O D,

Sapores

the iust iudgement of God hath been declared on thee, when beeing captiue, and bounde, and ledde with thy imperiall ornament, haddest at the last thy skin pulled off, by the commaundement of Saporess King of the Persians, and salted, thou hast set vp somewhat as a perpetuall remembraunce of thy wickednesse.

Henric. Erdford.
lib. 6. Cap. 27.

Some say that Claudius, Valerius his Lieutenent, was possessed with a Deuill, & that his tongue was cut out of his head, and chopped in peeces, and that at the last he was choaked.

Aurelian.

Aurelian was not exempted from Gods punishment: for as he beganne his persecution against the Christians, a thunderbolt fell nigh vnto him, wherewith hee was sodeinly afraide, as wee haue saide heretofore. But he became not the better for that. Wherefore pursuing his enterprise and attempt, soone after hee was slaine by his owne people, going the seconde time to warre against the Illyrians, and this was done betweene Constantinople & Heracleas, about the yeare of Christ. 272.

Some

Some affirme also of his Lieutenaunt Antiochus, that while they were tormenting Agapitus the Martyre, hee sodeinly fell from his seate where hee satte in iudgement, crying (as though he dispaired,) that he burned in his bowels, & that he dyed crying out, after that sort.

Henric. Erdford,
li. 6. Ca. 29.

Diocletian and Maximianus Hercu-
lien, hauing raigned twentie yeares together, and verie much tormented the Church of GOD, by the tenth persecution, which they moued against it, at the last came to so great a chaunge and alteration of their state and condition, and to suche wilfulnesse and madnesse, both two of them that (as we read in the histories) for dispight, which they had against Christ, because they had not power to establisth and blot out his name, beeing letted by the constancie, courage, and might of the noble Martyres: they deposed them selues from the Empire, and leauing it to the gouernment of Galerius and Constantius, Diocletian withdrew him selfe to Nicomedia, and Maximianus, to Millain, and both of them afterwarde liued as priuate men.

Diocletian and
Maximianus.

Nicepho. lib. 7.
Cap. 20.
Enseb. lib. 8. ca. 13
Volaserra. lib. 23

Dioclesian liued certaine yeeres after. But at the last hauing receiued threatning letters, from Constantine and Licinius, because he would not be at a marriagebanquet or feast, they hauing also inuited and bidden him thereto, and fearing a shamefull death, hee drunke poyson, and died when he was seuentie three yeres old. This is recited and reported by the Romane historiographers themselues, Aurelius, Victor, and Pomponius Lætus. Volateran and certaine others say, that after his death hee was Deified, that is to say put, placed, and established in the number of the goods.

*Aurelius,
Victor.
Pomponius Lætus
Volateranus.*

*Naucletus.
Hespergensis in
suo Cronico.*

And as concerning Maximianus Herculien, the Historie writers saye, that Maxentius his sonne, hauing beene ordeined, created, and called Emperour at Rome, the father tooke courage to him againe, & purposed in his minde, to recouer the Empire from which he had deposed him selfe together with Diocletian.

In this hope he came to Rome, and assailed all the power hee had, to put downe and cast out his sonne, but hee was dri-

uen

uen backe and withstoode by the Citie,
and went from thence toward Constan-
tine his sonne in lawe thinking to come
vpon him at vnawares, to catch him by
treason, and so to kyll him. But his
treason beeing discovered hee fledde
away. and being pursued, he was slaine
by Constantine nigh vnto Marsilles, as
Vincentius reciteth it in his mirrour or
glasse the thirteene booke, and seconde
Chapter. Notwithstanding that booke
which is called the Sea of Histories, saith,
that being taken at the forenamed Mar-
silles, hee there hanged himselfe with a
halter, being threescore yeeres olde.

*Vincentius in,
specul. lib. 13,
cap. 2.
Mare. bisto. 2.*

Beholde a summarie and short de-
scription of the horrible punishmentes
which the Lorde sent vpon the ten Em-
perours, vnder whome, and in whose
dayes, the tenne great persecutions a-
gainst the Church fell out and were com-
mitted.

Now as the Emperors which succeded
those, did not all withholde themselves,
from persecuting the poore Christians, so
the hande of GOD was not shorte-
ned, but that punishmente and venge-
ance was executed vpon the persecutors.

*Cyprianus contra
Demetrianum.*

For that which Saint Cyprian saide in the Apologie or defence hee made against Demetrianus the Gouvernour, is verie true, to witte : that verie hardlie there was any man at any time, who through wickednesse, lifted vp him selfe against the Christians, but that incontinently therevpon, Gods vengeance and iustice, followed him, and pursued him therefore.

*Galerius.
Volaterran, li. 33*

Galerius a cruell Emperour, or rather in deed a tyrant, hath verie well tryed and proued the same : for hauing continued and increased, the persecution begunne by Diocletian, and hauing with all maner of punishmentes tormented the Christians, both cruelly and furiously, at the last hauing raigned thirteene yeares, not beeing able to abide, the tormentes and paynes of a certaine sicknesse, wherewith hee was taken and helde, thorrowe impacience hee flue himselfe with his owne hande. And some say, that in the time of his sicknesse, hee put his Physicians to death, because they could not heale him : of which one declared & said, That his disease proceeded from the vengeance of God.

The

The death of Iulian the Apostata, may very well also testifie, what end the persecutors of gods childrē may looke & waite for. For the histories declare, that he continuing the war against the Persiās, which was begunne by the Emperours his predecessors, and vpo the way hauing made a vowe, againe to shed and spill the Christians blood, and namely in Ierusalem, and to make them, or set them out openly as a shewe, in some solemne place, if hee came againe victorious and a conquerer, as hee was entred into a defart and wildernesse, he and his armie wandering vp and down together without guide or leading, he was sodenly taken and striken with a stroke either of an arrow, or a sworde, or of some other weapon (for none knoweth as the historiographers say, wherewith, or howe hee was striken) and so dying in dispaire, hauing not as then raigned twelue whole yeeres, hee cried out with a horrible blasphemie, keeping and holding his blood, which gushed into his hand, and casting it into the aire said: O Galilean (for so in despite hee was wont to call Christe) at the last thou hast ouercome, thou hast ouercome.

Iulian the Apostata.

Theoderis. lib. 3. cap. 25.

Volaterran. lib.

23.

*Valens.
Theod. lib. 4.
Cap. 39.*

Valens also did very well feele & know, the power of Gods vengeance in his miserable death. It is saide of him, that ha-ving receiued the doctrine of the Arrians, a certain season after that he harkened vn-to the instruction of Basil and receiued it: but straight wayes hee returned to his former naturall disposition, and assailed and set vpon Basil, and when it so fell out, that hee coulde not perswade him, to ioyne or take part with the Arrians, hee commanded that a Lawe and Decree should be made for his banishment. And when hee was minded to subscribe the saide decree, the pen was found bruised after a sodeine and maruellous maner, so that hee coulde not therewith make a stroke, only or signe of a letter. They brought vnto him the second penne, yea euen the thirde, and it fell out in the same as with the first: and notwithstanding hee yet indeuoured, to vnder signe, subscribe & ratifie that decree, but he felt that his right hande shoke and trembled, and then being feared hee tare the paper. But shortly after hee died wickedly. For in a certaine battaile which he had against the Gothes (who rebelled against him, be-
ing

*Socrates. lib. 4.
cap. 36.
Theodoret. lib. 4.
cap. 36.
Sozomen. lib. 7.
cap. 10.*

ing inforced thereto through famine and hunger) hee was hurt with an arrowe.

Wherefore he fled, and withdrewe himself into a small graunge or farne house in the fieldes, with some of his people, and being close or hidden there, the Gothes set fire on it, not knowing that Valens was therein, and there he was burned all aliue, And to the end that they which shoulde come after might haue a more euident testimony that this was in deede a punishment sent from God, and that also in this wicked person, there might alwayes be had an example of the wrath of God, he remained without any buriall at all,

But when will it be, that we shall make an ende, if wee woulde largely pursue and recite, the Catalogue or beadrole, as you woulde say of tyrants and persecutors of the Church, who for a iust recompence of their cruelties haue beene punished by the hand of God, and died miserably? Wee should not want examples of former ages, neither yet of our time. For God hath alwaies had care ouer his Church, maintaining it, and punishing the riottes and murthers committed against it : yea hee will alwayes mainteine it, and will exercise
and

Zachari. 2. 8.

Dent. 32. 35.

Rom. 12. 19.

and execute his iustice vpon them, which would oppresse it, because hee accounteth it as deare, *as the apple of his eye*, whiche shoulde bring vnto vs, a singular comfort and instruction. For it serueth well to comfort vs, when we vnderstand, that we haue a keeper and defender in heauen, who in the midst of our afflictions, will not forsake vs, no not then, when it seemeth vnto vs, that the whole worlde conspireth and ariseth against vs. On the other side, we ought to receiue and take instruction thereby, because that wee heare that God taketh vengeance in his good time, and as pleaseth himselfe, vpon them which persecute his Church, to the end that we should spoyle our selues of, and cast farre from vs all particuler affections or motions of reuengement, and shoulde leaue the iudgement of our cause vnto god, to whō alone (as he saith) *Vengeāce to repay the same, doth belong when he shall see good and meete.* And notwithstanding the tyrants and persecutors, haue to learne by the aboue saide examples, to haue in horror and wonderfull feare, the great iudgements of God, and to knowe, that albeit God doe for a time defer and put of, the punishment of those
which

which ragingly and furiously fall vpon his welbeloued Saints, yet such are not for all that any whit the more blessed. The furie and wrath of God (as one hath said) walketh and goeth verie softly : but after it hath beene long time deferred or foreflowed, it doeth at the last recompence that slownesse, as it were, & long forbearing by very terrible torments: yea it commeth and draweth nigh by little and little, with feete of wooll, as it were, but being once arriued and come, it declareth that it hath an arme of iron, to bruiſe in peeces & beat downe, all vnrepentant wicked persons. *O blessed is he (as a certaine Poet hath sayde) who is made wise by another mans daungers and examples.* I wishe that this might open the eies of the men of our time, who doe openly bande and set themselves againste God and his Church. For some there bee who are so arrogant and presumptuous, that they take pleasure & delight in no other thing, then to murder and persecute poore innocent people, & as though they had made a couenant or agreement with death it self (as Isaiah saith) *They lift vp themselves above the clowdes, neither haue they any tast or feeling of the iudgement of God, and therefore*

Valerius Maximus in his historie

Isaiah, 28. 15

therefore they harden them selues in a cursed kinde of licentiousnesse. But so much there is, that their ende (if they amend not) shall make manifest an alteration and chaunge not looked for, by which the Lorde (when so seemeth good vnto himselfe) knoweth rightly to execute his own iudgemēts: yea that his hande although it appeare not, & that it seemeth as thogh hee had it shut vp in his bosome, is notwithstanding nigh to ouerwhelme them, and where as they lift vp them selues against heauen, that hee will in a moment, and twinkling of an eye make them to fall backward to the earth, yea and cast them headlong to the deapth or bottome of Hell. O that tyrants & persecutors would thinke well of these matters. But what? What should a man doe to hard heartes, and to blinded eies? The wicked become more proude through the prosperitie which they haue in this worlde, as though that no punishmēt for their cruelties were prepared for them. It fareth with them as with Dionysius the tyrant, who after he had spoyled and robbed a temple, went to the Sea, and seeing hee had a good wind beganne to say that the Gods fauoured
Church

Church robbers or spoylers of temples. So likewise these men, when they beholde that their offences remaine unpunished, & that their villanies & wickednesses are not corrected immediatly, they giue themselves ouer to worke wickednesse outrageously, and to conclude in their carnal & fleshly vnderstanding, that there is no iudgement of God at all, and that hee hath no punishments redy, and prepared for their iniquities. But as the holy Scripture determineth and pronounceth the quite and cleane contrary: so ordinary and common experience, of the examples of gods wrath doeth sufficiently shew vnto vs, that when god spareth the wicked persecutors of his people for a time, and maketh as though hee seemed not to looke vpon their extortions, outrages, and violences, it is not because hee is fauourable vnto them, neither because hee reacheth them his hande and helpeth them: for it cannot otherwise bee, but that one day (as hee is a iuste iudge) hee wyll giue vnto the enemies of his glorie, and the good and saluation of his Children, suche recompence and hyre, as they shall haue deserued,
first

first in this life (if it bee expedient) that
 they may shamefully and wickedly ende
 their daies : and afterwarde in the other
 worlde that they may vtterly perishe (if
 they repent and amend not in this life)
 and may bee tormented eternally in
 Hell fire, where there is nothing
 but weeping and wailing and
 gnashing of teeth.

FINIS.



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